



In the name of Allah: the Compassionate, the Merciful

سورة غافر

AL-MU'MIN (Ghafirah)

Name

The Surah takes its name *Al Mu'min* from verse 28, implying thereby, that it is a Surah in which *Al Mu'min* (the Believer of Pharaoh's people) has been mentioned.

Period of Revelation

According to Ibn 'Abbas and Jabir bin Zaid, this Surah was sent down consecutively after Surah Az-Zumar, and its present position in the order of the Surahs in the Quran is the same as its chronological order.

Background of Revelation

There are clear indications in the subject matter of this Surah to the conditions in which it was revealed. The disbelievers of Makkah at that time were engaged in two kinds of the activities against the Holy Prophet. First, they were creating every kind of suspicion and misgiving in the minds of the people about the teaching of the Quran and the message of Islam and about the Holy Prophet himself by starting many disputes and discussions, raising irrelevant objections and bringing ever new accusations so that the Holy Prophet and the believers were sick of trying to answer them. Second, they were preparing the ground for putting an end to the Holy Prophet himself. They were devising one plot after the other, and on one occasion had even taken the practical steps to execute a plot. Bukhari has related a tradition on the authority of Hadrat Abdullah bin Amr bin 'As saying that one day when the Holy Prophet was offering his Prayer in the precinct's of the Kabbah, suddenly 'Uqbah bin Abi Mu'ait, rushed forward and putting a piece of cloth round his neck started twisting it so as to strangle him to death. Hadrat Abu Bakr, who happened to go there in time, pushed him away. Hadrat Abdullah says that when Abu Bakr was struggling with the cruel man, he was saying words to the effect: "Would you kill a man only because he says: Allah is my Lord?" With a little variation this event has also been mentioned in Ibn Hisham, Nasa'i and Ibn Abi Hatim .

Theme and Topics

Both aspects of this have been clearly stated at the very outset, and then the whole following discourse is a most effective and instructive review of them.

As an answer to the conspiracies of murder, the story of the Believer of the people of Pharaoh has been narrated (vv. 23 - 55) and through this story three different lessons have been taught to the three groups:

1. The disbelievers have been admonished: "Whatever you intend to do against Muhammad (upon whom be Allah's peace), the same did the Pharaoh with his might intend against the Prophet Moses. Now, would you like to meet with the same fate with which he met by plotting such conspiracies?"
2. The Prophet Muhammad (upon whom be Allah's peace) and his followers have been taught the lesson: "These wicked people may apparently be very strong and powerful and you very weak and helpless against them, yet you should rest assured that the might of that God Whose Word you are trying to raise high is superior to every other power. Therefore, you should only seek Allah's refuge in response to every and any dreadful threat that they utter against you, and then busy yourself after this in fearlessly performing your mission. The God-worshipper has only one answer to every threat of the tyrant: 'I have taken refuge in my Lord and your Lord against every arrogant person who does not believe in the Day of Reckoning.' (v. 27) Thus, if you go on performing your mission fearless of every danger and with full trust in God, His succour will ultimately reach you, and the Pharaohs of today shall be doomed just as the Pharaohs of yesterday. Till that time you will have to face and bear patiently every wave of persecution and tyranny that may be directed against you."
3. Besides these two, there was a third group of the people also in the society, who had been convinced in their hearts that the Truth was only on the side of the Holy Prophet Muhammad (upon whom be Allah's peace), and that the disbelieving Quraish were being unjust and cruel. But in spite of the conviction they were watching quietly and unconcerned the conflict between the Truth and falsehood. Allah here has aroused their conscience as if to say: "When the enemies of the Truth have openly plotted, in front of your very eyes, it would be a sad reflection on you if you still remained indifferent. Under such conditions, unless a person's conscience has wholly become dead, he should rise and perform the duty, which a righteous man from among the courtiers of Pharaoh himself had performed at a time when the Pharaoh had made up his mind to kill the Prophet Moses. The circumstances that prevent you from raising your voice had also obstructed the way of the Believer, but he had full faith in Allah and disregarded all expediency; then note that the Pharaoh was not able to do him any harm."

Now as for the conspiracies, which were continuing in Makkah day and night to defeat the Truth, on the one hand, arguments have been given to prove the doctrines of *Tauhid* and the Hereafter as true, which were the real basis of the dispute between the Holy Prophet and the disbelievers, and it has been stated plainly and openly that the disbelievers are wrangling over those truths without any knowledge. On the other, the motives which were the real cause of the Quraishite chiefs' conflict against the Holy Prophet, have been exposed. Apparently they were trying to have the common people believe that they had some genuine objections against the teaching of the Prophet and his claim to prophethood; that is why they were not prepared to listen to him. But, in fact, this was their struggle for power. In verse 56, they have been openly warned, so as to say "The real cause of your

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denial is your arrogance and vanity. You think that if you acknowledge the prophethood of Muhammad (upon whom be Allah's peace), your power and authority will come to an end. That is why you are straining every nerve to frustrate and defeat him."

In the same connection, the disbelievers have been warned again and again to the effect:"If you do not desist from wrangling against the Revelations of Allah, you will be doomed to the same fate as the nations of the past. Much worse torment awaits you in the Hereafter. Then you will repent, but it will be too late.

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حم 1

Ha Mim

حم

Translit	<i>Hā-Mīm</i>
AhmedAli	م
Jalandhry	م
YusufAli	Ha Mim.
M.Khan	Hā-Mīm [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].
Pickthal	Ha. Mim.
Shakir	Ha Mim.

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ 2

From	مِنْ	Of this Book	الْكِتَابِ	The revelation	تَنْزِيلُ
The All-Knower	الْعَلِيمِ	The All-Mighty	الْعَزِيزِ	Allah	اللَّهِ

Translit	<i>Tanzīlu Al-Kitābi Mina Allāhi Al-`Azīzi Al-`Alīmi</i>
AhmedAli	یہ کتاب الہی کی طرف سے نازل ہوئی ہے جو غالب ہر چیز کا جاننے والا ہے
Jalandhry	اس کتاب کا اتارا جانا خدا نے غالب و دانائی کی طرف سے ہے
YusufAli	The revelation of this Book is from Allah, Exalted in Power, Full of Knowledge
M.Khan	The revelation of the Book (this Qur'ân) is from Allâh the All-Mighty, the All-Knower.
Pickthal	The revelation of the Scripture is from Allah, the Mighty, the Knower,
Shakir	The revelation of the Book is from Allah, the Mighty, the Knowing,

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ ۖ لَا إِلَهَ إِلَّا هُوَ ۖ إِلَيْهِ الْمَصِيرُ 3

And the Acceptor	وَقَابِلِ	Of the sin	الذَّنْبِ	The Forgiver	غَافِرِ
In punishment	الْعِقَابِ	The Severe	شَدِيدِ	Of repentance	التَّوْبِ
God	إِلَهَ	No	لَا	The Bestower (of favours)	ذِي الطَّوْلِ
To Him is	إِلَيْهِ	He	هُوَ ۖ	Except	إِلَّا
				The final destination	الْمَصِيرُ

Translit	<i>Ghāfirī Adh-Dhanbi Wa Qābili At-Tawbi Shadīdi Al-`Iqābi Dhī Aṭ-Ṭawli Lā 'Ilāha 'Illā Huwa 'Ilāyhi Al-Maṣīru</i>
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AhmedAli	گناہ بخشنے والا اور توبہ قبول کرنے والا سخت عذاب دینے والا قدرت والا ہے اس کے سوا کوئی معبود نہیں اسی کی طرف لوٹ کر جانا ہے
Jalandhry	جو گناہ بخشنے والا اور توبہ قبول کرنے والا ہے اور سخت عذاب دینے والا اور صاحب کرم ہے۔ اس کے سوا کوئی معبود نہیں۔ اسی کی طرف پھر کر جانا ہے
YusufAli	Who forgiveth Sin, accepteth Repentance, is strict in Punishment, and hath a Long Reach (in all things). There is no god but He: to Him is the Final Goal.
M.Khan	The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours), Lâ ilâha illa Huwa (none has the right to be worshipped but He), to Him is the final return.
Pickthal	The Forgiver of sin, the Acceptor of repentance, the Stern in punishment, the Bountiful. There is no God save Him. Unto Him is the journeying.
Shakir	The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْرُرُكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ﴿٤﴾

In	في	Disputes	يُجَادِلُ	None	مَا
But	إِلَّا	Of Allah	اللَّهُ	The verses	آيَاتِ
So not	فَلَا	Disbelieve	كَفَرُوا	Those who	الَّذِينَ
Through	في	Their ability of going about here and there	تَقَلُّبُهُمْ	Deceive you	يَغْرُرُكَ
				The land	الْبِلَادِ

Translit	Mā Yujādilu Fī 'Āyāti Allāhi 'Illā Al-Ladhīna Kafarū Falā Yaghrurka Taqallubuhum Fī Al-Bilādi
AhmedAli	اللہ کی آیتوں میں نہیں جھگڑتے مگر وہ لوگ جو کافر ہیں پس ان کا شہروں میں چلنا پھرنا آپ کو دھوکا نہ دے
Jalandhry	نہ ان کی آیتوں میں وہی لوگ جھگڑتے ہیں جو کافر ہیں۔ تو ان لوگوں کا شہروں میں چلنا پھرنا تمہیں دھوکے میں نہ ڈال دے
YusufAli	None can dispute about the Signs of Allah but the Unbelievers. Let not, then their strutting about through the land deceive thee!
M.Khan	None disputes in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you [O Muhammad SAW, for their ultimate end will be the Fire of Hell]!
Pickthal	None argue concerning the revelations of Allah save those who disbelieve, so let not their turn of fortune in the land deceive thee (O Muhammad).
Shakir	None dispute concerning the communications of Allah but those who disbelieve, therefore let not their going to and fro in the cities deceive you.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ ۚ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ ۖ وَجَادَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ عِقَابِ ﴿٥﴾

The people	قَوْمُ	Before them	قَبْلَهُمْ	Denied	كَذَّبَتْ
After them	مِنْ بَعْدِهِمْ	And the confererates	وَالْأَحْزَابُ	Of Noah	نُوحٍ

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Nation	أُمَّةٌ	every	كُلُّ	And plotted	وَهَمَّتْ
And disputed (they)	وَجَادَلُوا	To seize him	لِيَأْخُذُوهُ ۖ	Against their Messengers	بِرُسُولِهِمْ
Therewith	بِهِ	To refute	لِيُدْحِضُوا	By means of falsehood	بِالْبَاطِلِ
And how (terrible)	فَكَيْفَ	So I seized them	فَأَخَذْتَهُمْ ۖ	The truth	الْحَقِّ
		My punishment	عِقَابٍ	Was	كَانَ

Translit	Kadhdhabat Qablahum Qawmu Nūhin Wa Al-'Aḥzābu Min Ba`dihim Wa Hammat Kullu 'Ummatin Birasūlihī Liya'khudhūhu Wa Jādālū Bil-Bāṭili Liyudhīdū Bihi Al-Ḥaqq Fa'akhadhtuhum Fakayfa Kāna 'Iqābi				
AhmedAli	ان سے پہلے قوم نوح اور ان کے بعد اور فرقے بھی بھٹلا چکے ہیں اور ہر ایک امت نے اپنے رسول کو پکڑنے کا ارادہ کیا اور غلط باتوں کے ساتھ بحث کرتے رہے تاکہ اس سے دین حق کو مٹا دیں پھر ہم نے انہیں پکڑ لیا پھر کیسی سزا ہوئی				
Jalandhry	ان سے پہلے نوح کی قوم اور ان کے بعد اور امتوں نے بھی (پیغمبروں کی) تکذیب کی۔ اور ہر امت نے اپنے پیغمبر کے بارے میں یہی قصد کیا کہ اس کو پکڑ لیں اور یہودہ (شبہات سے) بھگدڑتے رہے کہ اس سے حق کو زائل کر دیں تو میں نے ان کو پکڑ لیا (سو دیکھ لو) میرا عذاب کیا ہوا				
YusufAli	But (there were people) before them, who denied (the Signs)— the People of Noah, and the confederates (of Evil) after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities therewith to condemn the Truth; but it was I that seized them! And how (terrible) was My Requital!				
M.Khan	The people of Nūh (Noah) and the confederates after them denied (their Messengers) before these, and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!				
Pickthal	The folk of Noah and the factions after them denied (their messengers) before these, and every nation purposed to seize their messenger and argued falsely, (thinking) thereby to refute the Truth. Then I seized them, and how (awful) was My punishment.				
Shakir	The people of Nuh and the parties after them rejected (prophets) before them, and every nation purposed against their messenger to destroy him, and they disputed by means of the falsehood that they might thereby render null the truth, therefore I destroyed them; how was then My retribution!				

وَكَذَلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾

The word	كَلِمَتُ	Has been justified	حَقَّتْ	And thus	وَكَذَلِكَ
Those who	الَّذِينَ	Against	عَلَى	Of your Lord	رَبِّكَ
The dwellers	أَصْحَابُ	That they will be	أَنَّهُمْ	Disbelieved	كَفَرُوا
				Of the Fire	النَّارِ

Translit	Wa Kadhalika Ḥaqqat Kalimatu Rabbika `Alā Al-Ladhīna Kafarū 'Annahum 'Aṣḥābu An-Nāri				
AhmedAli	اور اسی طرح منکروں پر اللہ کا کلام پورا ہوا کہ وہ دوزخی ہیں				
Jalandhry	اور اسی طرح کافروں کے بارے میں بھی تمہارے پروردگار کی بات پوری ہو چکی ہے کہ وہ اہل دوزخ ہیں				
YusufAli	Thus was the Decree of thy Lord proved true against the Unbelievers; that truly they are Companions of Fire!				
M.Khan	Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of				

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	the Fire
Pickthal	Thus was the word of thy Lord concerning those who disbelieve fulfilled: that they are owners of the Fire.
Shakir	And thus did the word of your Lord prove true against those who disbelieved that they are the inmates of the fire.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ



The Throne	الْعَرْشَ	Bear	يَحْمِلُونَ	Those who	الَّذِينَ
Glorify	يُسَبِّحُونَ	Around it	حَوْلَهُ	And those who	وَمَنْ
And believe	وَيُؤْمِنُونَ	Of their Lord	رَبِّهِمْ	The praises	بِحَمْدِ
Forthose who	لِلَّذِينَ	And ask Forgiveness	وَيَسْتَغْفِرُونَ	In Him	بِهِ
You comprehended	وَسِعْتَ	Our Lord!	رَبَّنَا	Believe	آمَنُوا
In mercy	رَحْمَةً	Things	شَيْءٍ	All	كُلِّ
Those who	لِلَّذِينَ	So forgive	فَاغْفِرْ	And knowledge	وَعِلْمًا
Your way	سَبِيلَكَ	And follow	وَاتَّبَعُوا	Repent	تَابُوا
Of the blazing Fire	الْجَحِيمِ	The torment	عَذَابَ	And save them from	وَقِهِمْ

Translit	Al-Ladhīna Yahmilūna Al-`Arsha Wa Man Hawlahu Yusabbihūna Biḥamdi Rabbihim Wa Yu'uminūna Bihi Wa Yastaghfirūna Lilladhīna `Amanū Rabbanā Wasi`ta Kulla Shay'in Raḥmatan Wa `Ilmān Fāghfir Lilladhīna Tābū Wa Attaba`ū Sabīlaka Wa Qihim `Adhāba Al-Jahīmi
AhmedAli	جو (فرشتے) عرش کو اٹھائے ہوئے ہیں اور جو اس کے گرد ہیں وہ اپنے رب کی حمد کے ساتھ تسبیح کرتے رہتے ہیں اور اس پر ایمان لاتے ہیں اور ایمانداروں کے لیے بخشش مانگتے ہیں کہ اے ہمارے رب تیری رحمت اور تیرا علم سب پر حاوی ہے پھر جن لوگوں نے توبہ کی ہے اور تیرے راستے پر چلتے ہیں انہیں بخش دے اور انہیں دوزخ کے عذاب سے بچالے
Jalandhry	جو لوگ عرش کو اٹھائے ہوئے ہیں اور جو اس کے گرد گرد (حلقہ باندھے ہوئے) ہیں (یعنی فرشتے) وہ اپنے پروردگار کی تعریف کے ساتھ تسبیح کرتے رہتے ہیں اور مومنوں کے لئے بخشش مانگتے رہتے ہیں۔ کہ اے ہمارے پروردگار تیری رحمت اور تیرا علم ہر چیز کو احاطہ کئے ہوئے ہے تو جن لوگوں نے توبہ کی اور تیرے رستے پر چلے ان کو بخش دے اور دوزخ کے عذاب سے بچالے
YusufAli	Those who sustain the Throne (of Allah) and those around it sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe: "Our Lord! Thy reach is over all things in Mercy, and Knowledge. Forgive, then, those who turn in repentance, and follow Thy Path: and preserve them from the Penalty of the Blazing Fire!
M.Khan	Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

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Pickthal	Those who bear the Throne, and all who are round about it, hymn the praises of their Lord and believe in Him and ask forgiveness for those who believe (saying): Our Lord! Thou comprehendest all things in mercy and knowledge, therefor forgive those who repent and follow Thy way. Ward off from them the punishment of hell.
Shakir	Those who bear the power and those around Him celebrate the praise of their Lord and believe in Him and ask protection for those who believe: Our Lord! Thou embracest all things in mercy and knowledge, therefore grant protection to those who turn (to Thee) and follow Thy way, and save them from the punishment of the hell:

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ ۚ إِنَّكَ

أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾

Gardens	جَنَّاتِ	And make them enter	وَأَدْخِلْهُمْ	Our Lord	رَبَّنَا
You have promised them	وَعَدْتَهُمْ	Which	الَّتِي	The everlasting	عَدْنِ
Among	مِنْ	Was righteous	صَلَحَ	And who	وَمَنْ
And their offspring	وَذُرِّيَّاتِهِمْ ۚ	And their wives	وَأَزْوَاجِهِمْ	Their fathers	ق
The All-Mighty	الْعَزِيزُ	You are	أَنْتَ	Verily you	إِنَّكَ
				The All-Wise	الْحَكِيمُ

Translit	Rabbanā Wa 'Adkhihum Jannāti `Adnin Allatī Wa`adtahum Wa Man Ṣalaḥa Min 'Ābā'ihim Wa 'Azwājihim Wa Dhurrīyātihim 'Innaka 'Anta Al-'Azīzu Al-Ḥakīm
AhmedAli	اے ہمارے رب اور انہیں بہشتوں میں داخل کر جو ہمیشہ رہیں گی جن کا تو نے ان سے وعدہ کیا ہے اور ان کو جو ان کے باپ دادوں اور ان کی بیویوں اور ان کی اولاد میں سے نیک ہیں بے شک تو غالب حکمت والا ہے
Jalandhry	اے ہمارے پروردگار ان کو ہمیشہ رہنے کے بہشتوں میں داخل کر جن کا تو نے ان سے وعدہ کیا ہے اور جو ان کے باپ دادا اور ان کی بیویوں اور ان کی اولاد میں سے نیک ہوں ان کو بھی۔ بے شک تو غالب حکمت والا ہے
YusufAli	"And grant our Lord! that they enter the Gardens of Eternity, which Thou hast promised to them, and to the righteous among their fathers, their wives and their posterity! For Thou art (He), the Exalted in Might, Full of Wisdom.
M.Khan	"Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them, — and to the righteous among their fathers, their wives, and their offspring! Verily, You are the All-Mighty, the All-Wise.
Pickthal	Our Lord! And make them enter the Gardens of Eden which thou hast promised them, with such of their fathers and their wives and their descendants as do right. Lo! Thou, only Thou, art the Mighty, the Wise.
Shakir	Our Lord! and make them enter the gardens of perpetuity which Thou hast promised to them and those who do good of their fathers and their wives and their offspring, surely Thou art the Mighty, the Wise.

وَقِهِمُ السَّيِّئَاتِ ۚ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ ۚ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

And whomsoever	وَمَنْ	The sins	السَّيِّئَاتِ ۚ	And save them from	وَقِهِمُ
That Day	يَوْمَئِذٍ	The sins	السَّيِّئَاتِ	You save from	تَقِ
And that is	وَذَلِكَ	You gave him mercy	رَحِمْتَهُ ۚ	Truly	فَقَدْ

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هُوَ	(it)	النُّفُورُ	Success	الْعَظِيمُ	The supreme
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Translit	Wa Qihimu As-Sayyi'āti Wa Man Taqī As-Sayyi'āti Yawma'idhin Faqad Rahimtahu WaDhalika Huwa Al-Fawzu Al-'Aẓīmu
AhmedAli	اور انہیں برائیوں سے بچا اور جس کو تو اس دن برائیوں سے بچائے گا سو اس پر تو نے رحم کر دیا اور یہ بڑی کامیابی ہے
Jalandhry	اور ان کو عدلوں سے بچائے رکھ۔ اور جس کو تو اس روز عدلوں سے بچالے گا تو بے شک اس پر مہربانی فرمائی اور یہی بڑی کامیابی ہے
YusufAli	"And preserve them from (all) ills; and any whom thou dost preserve from ills that Day— on them wilt Thou have bestowed mercy indeed: and that will be truly (for them) the highest Achievement.
M.Khan	"And save them from (the punishment, for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.
Pickthal	And ward off from them ill-deeds; and he from whom Thou wardest off ill-deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph.
Shakir	And keep them from evil deeds, and whom Thou keepest from evil deeds this day, indeed Thou hast mercy on him, and that is the mighty achievement.

إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لَمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ

❖10❖

Disbelieve	كَفَرُوا	Those who	الَّذِينَ	Truly	إِنَّ
Allah's	اللَّهِ	Aversion	لَمَقْتُ	Will be addressed	يُنَادُونَ
Your aversion	مَقْتِكُمْ	Than	مِنْ	Was greater	أَكْبَرُ
You were called	تُدْعَوْنَ	When	إِذْ	Towards one another	أَنْفُسَكُمْ
But you used to refuse	فَتَكْفُرُونَ	The faith	الْإِيمَانِ	To	إِلَى

Translit	'Inna Al-Ladhīna Kafarū Yunādawna Lamaqtu Allāhi 'Akbaru Min Maqtikum 'Anfusakum 'IdhTud'awna 'Ilā Al-'Īmāni Fatakfūrūna
AhmedAli	بے شک جو لوگ کافر ہیں انہیں پکار کر کہا جائے گا جیسی تمہیں (اس وقت) اپنے سے نفرت ہے اس سے بڑھ کر اللہ کو (تم سے) نفرت تھی جبکہ تم ایمان کی طرف بلائے جاتے تھے پھر نہیں مانا کرتے تھے
Jalandhry	جن لوگوں نے کفر کیا ان سے پکار کر کہہ دیا جائے گا کہ جب تم (دنیا میں) ایمان کی طرف بلائے جاتے تھے اور مانتے نہیں تھے تو خدا اس سے کہیں زیادہ بیزار ہوتا تھا جس قدر تم اپنے آپ سے بیزار ہو رہے ہو
YusufAli	The Unbelievers will be addressed: "Greater was the aversion of Allah to you than (is) your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse."
M.Khan	Those who disbelieve will be addressed (at the time of entering the Fire): "Allāh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."
Pickthal	Lo! (on that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when ye were called unto the faith but did refuse.

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Shakir	Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.
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قَالُوا رَبَّنَا أَمَتْنَا اثْنَتَيْنِ وَأَخْيَتْنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾

You have made us die	أَمَتْنَا	Our Lord!	رَبَّنَا	They will say	قَالُوا
Then is there	فَهَلْ	Our sins	بِذُنُوبِنَا	Now we confess	فَاعْتَرَفْنَا
Any	مِنْ	Get out	خُرُوجٍ	To	إِلَى
				way	سَبِيلٍ

Translit	<i>Qālū Rabbanā 'Amattanā Athnatayni Wa 'Aḥyaytanā Athnatayni Fā`tarafnā Bidhunūbinā Fahal 'Ilā Khurūjin Min Sabīlin</i>
AhmedAli	وہ کہیں گے اے ہمارے رب تو نے ہمیں دوبار موت دی اور تو نے ہم نے اپنے گناہوں کا اقرار کر لیا پس کیا نکلنے کی بھی کوئی راہ ہے
Jalandhry	وہ کہیں گے کہ اے ہمارے پروردگار تو نے ہم کو دو دفعہ بے جان کیا اور دو دفعہ جان بخشی۔ ہم کو اپنے گناہوں کا اقرار ہے تو کیا نکلنے کی کوئی سبیل ہے؟
YusufAli	They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: is there any way out (of this)?"
M.Khan	They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (Tafsir Al-Qurtubi)
Pickthal	They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?
Shakir	They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?

ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ ۖ وَإِنْ يُشْرَكَ بِهِ تُؤْمِنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ

﴿١٢﴾

When	إِذَا	Because	بِأَنَّهُ	This is	ذَلِكُمْ
Alone	وَحْدَهُ	Allah	اللَّهُ	Was invoked	دُعِيَ
Partners were joined	يُشْرَكَ	But when	وَإِنْ	You disbelieved	كَفَرْتُمْ ۖ
So that judgement	فَالْحُكْمُ	You believed	تُؤْمِنُوا ۚ	To Him	بِهِ
The Most Great	الْكَبِيرِ	The Most High	الْعَلِيِّ	Is only with Allah	لِلَّهِ

Translit	<i>Dhālikum Bi'annahu 'Idhā Du`iya Allāhu Waḥdahu Kafartum Wa 'In Yushrak Bihi Tu'uminū Fālḥukmu Lillāhi Al-'Alīyi Al-Kabīri</i>
AhmedAli	یہ عذاب اس لیے ہے کہ جب تم اکیلے اللہ کی طرف بلایا جاتا تھا تو انکار کرتے تھے اور جب اس کے ساتھ شریک کیا جاتا تھا تو مان لیتے تھے سو یہ فیصلہ اللہ کا ہے جو عالیشان بڑے رتبے والا ہے

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Jalandhry	یہ اس لئے کہ جب تمنا خدا کو پکارا جاتا تھا تو تم انکار کر دیتے تھے۔ اور اگر اس کے ساتھ شریک مقرر کیا جاتا تھا تو تسلیم کر لیتے تھے تو حکم تو خدا ہی کا ہے جو (سب سے) اوپر اور (سب سے) بڑا ہے
Yusuf Ali	(The answer will be:) "This is because when Allah was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed! The command is with Allah, Most High, Most Great!"
M. Khan	(It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved, but when partners were joined to Him, you believed (deneid)! So the judgement is only with Allâh, the Most High, the Most Great!"
Pickthal	(It is said unto them): This is (your plight) because, when Allah only was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic.
Shakir	That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا ۖ وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

Shows you	يُرِيكُمْ	Who	الَّذِي	It is He	هُوَ
For you	لَكُمْ	And sends down	وَيُنَزِّلُ	His signs	آيَاتِهِ
Provision	رِزْقًا ۖ	The sky	السَّمَاءِ	From	مِنْ
But	إِلَّا	Remembers	يَتَذَكَّرُ	And none	وَمَا
		Turn to Allah	يُنِيبُ	Those who	مَنْ

Translit	Huwa Al-Ladhī Yurīkum 'Āyātihi Wa Yunazzilu Lakum Mina As-Samā'i Rizqāan Wa Mā Yatadhakkaru 'Illā Man Yunību
Ahmed Ali	وہی ہے جو تمہیں اپنی نشانیاں دکھاتا ہے اور تمہارے لیے آسمان سے رزق نازل کرتا ہے اور سمجھتا وہی ہے جو (اللہ کی طرف) رجوع کرتا ہے
Jalandhry	وہی تو ہے جو تم کو اپنی نشانیاں دکھاتا ہے اور تم پر آسمان سے رزق اتارتا ہے۔ اور نصیحت تو وہی پکڑتا ہے جو (اس کی طرف) رجوع کرتا ہے
Yusuf Ali	He it is Who showeth you His Signs, and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to Allah).
M. Khan	It is He, Who shows you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky. And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).
Pickthal	He it is Who showeth you His portents, and sendeth down for you provision from the sky. None payeth heed save him who turneth (unto Him) repentant.
Shakir	He it is Who shows you His signs and sends down for you sustenance from heaven, and none minds but he who turns (to Him) again and again.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾

Making your worship pure	مُخْلِصِينَ	Upon Allah	اللَّهُ	So call you	فَادْعُوا
However	وَلَوْ	The religion	الدِّينَ	To Him	لَهُ

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	(much) the disbelievers	الْكَافِرُونَ	May hate	كَرِهَ
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Translit	Fād`ū Allāha Mukhliṣīna Lahu Ad-Dīna Wa Law Kariha Al-Kāfirūna			
AhmedAli	پس اللہ کو پکارو اس کے لیے عبادت کو ناص کرتے ہوئے اگرچہ کافر برا متائیں			
Jalandhry	تو خدا کی عبادت کو ناص کر کر اسی کو پکارو اگرچہ کافر برا ہی مانیں			
YusufAli	Call ye, then upon Allah with sincere devotion to Him, even though the Unbelievers may detest it.			
M.Khan	So, call you (O Muhammad SAW and the believers) upon (or invoke) Allāh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allāh's sake only and not to show off and not to set up rivals with Him in worship). however much the disbelievers (in the Oneness of Allāh) may hate (it).			
Pickthal	Therefor (O believers) pray unto Allah, making religion pure for Him (only), however much the disbelievers be averse -			
Shakir	Therefore call upon Allah, being sincere to Him in obedience, though the unbelievers are averse:			

رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ

﴿15﴾

The Owner	ذُو	Ranks and degrees	الدَّرَجَاتِ	(He is Allah) the Owner of High	رَفِيعُ
The inspiration	الرُّوحِ	He sends	يُلْقِي	Of the Throne	الْعَرْشِ
To	عَلَى	His Command	أَمْرِهِ	By	مِنْ
Of	مَنْ	He wills	يَشَاءُ	Any whom	مَنْ
The Day	يَوْمَ	That He warn of	لِيُنْذِرَ	His slaves	عِبَادِهِ
				Of Mutual Meeting	التَّلَاقِ

Translit	Raft`u Ad-Darajāti Dhū Al-`Arshi Yulqī Ar-Rūḥa Min `Amrihi `Alá Man Yashā'u Min `Ibādihi Liyundhira Yawma At-Talāqi			
AhmedAli	وہ اونچے درجوں والا عرش کا مالک ہے اپنے کلم سے اپنے بندوں میں سے جس کے پاس پاہتا ہے وحی بھیجتا ہے تاکہ وہ ملاقات (قیامت) کے دن سے ڈرائے			
Jalandhry	(وہ) مالک درجات عالی اور صاحب عرش ہے۔ اپنے بندوں میں سے جس پر پاہتا ہے اپنے کلم سے وحی بھیجتا ہے تاکہ ملاقات کے دن سے ڈراوے			
YusufAli	Raised high above ranks (or degrees), (He is) the Lord of the Throne (of authority): by his command doth He send the spirit (of inspiration) to any of His servants He pleases that it may warn (men) of the Day of Mutual Meeting—			
M.Khan	(He is Allāh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the			

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	Day of Mutual Meeting (i.e. The Day of Resurrection).
Pickthal	The Exalter of Ranks, the Lord of the Throne. He casteth the Spirit of His command upon whom He will of His slaves, that He may warn of the Day of Meeting,
Shakir	Possessor of the highest rank, Lord of power: He makes the inspiration to light by His command upon whom He pleases of His servants, that he may warn (men) of the day of meeting.

يَوْمَ هُمْ بَارِزُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِمَنِ الْمُلْكُ الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

﴿16﴾

Come out	بَارِزُونَ ۖ	When they will	هُمْ	The Day	يَوْمَ
From	عَلَى	Will be hidden	يَخْفَىٰ	(not)	لَا
Anything	شَيْءٌ ۚ	Of them	مِنْهُمْ	Allah	اللَّهُ
This Day	الْيَوْمَ ۖ	The kingdom	الْمُلْكُ	Whose is	لِمَنِ
The Irresistible	الْقَهَّارِ	The One	الْوَاحِدِ	It is to Allah	لِلَّهِ

Translit	Yawma Hum Bārizūna Lā Yakhfá `Alá Allāhi Minhum Shay'un Limani Al-Mulku Al-Yawma Lillāhi Al-Wāhidi Al-Qahhāri
AhmedAli	جس دن وہ سب نکل کھڑے ہوں گے اللہ پر ان کی کوئی بات چھپی نہ رہے گی آج کس کی حکومت ہے اللہ ہی کی جو ایک ہے بڑا غالب
Jalandhry	جس روز وہ نکل پڑیں گے ان کی کوئی چیز خدا سے مخفی نہ رہے گی۔ آج کس کی بادشاہت ہے؟ خدا کی جو اکیلا اور غالب ہے
YusufAli	The Day whereon they will (all) come forth: Not a single thing concerning them is hidden from Allah. Whose will be the Dominion that Day? That of Allah, the One, the Irresistible!
M.Khan	The Day when they will (all) come out, nothing of them will be hidden from Allāh. Whose is the kingdom this Day? (Allāh Himself will reply to His Question): It is Allāh's the One, the Irresistible!
Pickthal	The day when they come forth, nothing of them being hidden from Allah. Whose is the Sovereignty this day? It is Allah's, the One, the Almighty.
Shakir	(Of) the day when they shall come forth, nothing concerning them remains hidden to Allah. To whom belongs the kingdom this day? To Allah, the One, the Subduer (of all).

الْيَوْمَ تُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ۖ لَا ظُلْمَ الْيَوْمَ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿17﴾

Every	كُلُّ	Recompensed	تُجْزَىٰ	This Day	الْيَوْمَ
It earned	كَسَبَتْ ۖ	For what	بِمَا	Soul	نَفْسٍ
Today	الْيَوْمَ ۚ	Injustice	ظُلْمَ	No	لَا
Is Swift	سَرِيعَ	Allah	اللَّهُ	Truly	إِنَّ
				In reckoning	الْحِسَابِ

Translit	Al-Yawma Tujzā Kullu Nafsin Bimā Kasabat Lā Ḥulma Al-Yawma 'Inna Allāha Sarī'u Al-Ḥisābi
AhmedAli	آج کے دن ہر شخص اپنے کیے کا بدلہ پائے گا آج کچھ ظلم نہ ہوگا بے شک اللہ جلد حساب لینے والا ہے

The Holy Quran

The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

Jalandhry	آج کے دن ہر شخص کو اس کے اعمال کا بدلہ دیا جائے گا۔ آج (کسی کے حق میں) بے انصافی نہیں ہوگی۔ بے شک خدا جلد حساب لینے والا ہے
YusufAli	That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.
M.Khan	This Day shall every person be recompensed for what he earned. This day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning.
Pickthal	This day is each soul requited that which it hath earned; no wrong (is done) this day. Lo! Allah is swift at reckoning.
Shakir	This day every soul shall be rewarded for what it has earned; no injustice (shall be done) this day; surely Allah is quick in reckoning.

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاطْمِينَ ۖ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ﴿١٨﴾

That is drawing near	الْآزِفَةُ	Of the Day	يَوْمَ	And warn them	وَأَنْذِرْهُمْ
Will be in	لَدَى	The hearts	الْقُلُوبُ	When	إِذِ
Not	مَا	And they can neither return them to their chest, nor can they throw them out	كَاطْمِينَ ۖ	The throat	الْحَنَاجِرِ
Friend	حَمِيمٍ	Any	مِنْ	For the wrong-doers	لِلظَّالِمِينَ
Who could be given heed to (obeyed)	يُطَاعُ	An intercessor	شَفِيعٍ	And nor	وَلَا

Translit	Wa 'Andhirhum Yawma Al-'Āzifati 'Idhi Al-Qulūbu Ladā Al-Ĥanājiri Kāzimīna Mā Lilẓālimīna Min Ĥamīmīn Wa Lā Shaft`in Yuṭā`u
AhmedAli	اور انہیں قریب آنے والی (مصیبت) کے دن سے ڈرا جب کہ غم کے مارے کیلچے منہ کو آ رہے ہوں گے ظالموں کا کوئی حمایتی نہیں ہوگا اور نہ کوئی سفارشی جس کی بات مانی جائے
Jalandhry	اور ان کو قریب آنے والے دن سے ڈرا جب کہ دل غم سے بھر کر گلوں تک آ رہے ہوں گے۔ (اور) ظالموں کا کوئی دوست نہ ہوگا اور نہ کوئی سفارشی جس کی بات قبول کی جائے
YusufAli	Warn them of the Day that is (ever) drawing near, when the Hearts will (come) right up to the Throats to choke (them); no intimate friend nor intercessor will the wrongdoers have, who could be listened to.
M.Khan	And warn them (O Muhammad SAW) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zālimūn (polytheists and wrong-doers), who could be given heed to.
Pickthal	Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (when) there will be no friend for the wrong-doers, nor any intercessor who will be heard.
Shakir	And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

The Holy Quran

The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

Of the eyes	الْأَعْيُنِ	The fraud	خَائِنَةٍ	Allah knows	يَعْلَمُ
The breasts	الْصُّدُورِ	Conceal	تُخْفِي	And all that	وَمَا

Translit	Ya`lamu Khā'inata Al-'A`yuni Wa Mā Tukhfī Aṣ-Ṣudūru
AhmedAli	وہ آنکھوں کی خیانت اور دل کے بھید جانتا ہے
Jalandhry	وہ آنکھوں کی خیانت کو جانتا ہے اور جو (باتیں) سینوں میں پوشیدہ ہیں (ان کو بھی)
YusufAli	(Allah) knows of (the tricks) that deceive with the eyes, and all that hearts (of men) conceal.
M.Khan	Allāh knows the fraud of the eyes, and all that the breasts conceal.
Pickthal	He knoweth the traitor of the eyes, and that which the bosoms hide.
Shakir	He knows the stealthy looks and that which the breasts conceal.

وَاللَّهُ يَفْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَفْضُونَ بِشَيْءٍ ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ
الْبَصِيرُ ﴿٢٠﴾

With the truth	بِالْحَقِّ ۖ	Judges	يَفْضِي	And Allah	وَاللَّهُ
Besides Him	مِنْ دُونِهِ	They invoke	يَدْعُونَ	While those who	وَالَّذِينَ
Anything	بِشَيْءٍ ۚ	Judge	يَفْضُونَ	Cannot	لَا
He is	هُوَ	Allah	اللَّهُ	Certainly	إِنَّ
		The All-Seer	الْبَصِيرُ	The All-Hearer	السَّمِيعُ

Translit	Wa Allāhu Yaqḍī Bil-Ḥaqqi Wa Al-Ladhīna Yad`ūna Min Dūnihi Lā Yaqḍūna Bishay'in 'InnaAllāha Huwa As-Samī'u Al-Baṣīru
AhmedAli	اور اللہ ہی انصاف کے ساتھ فیصلہ کرے گا اور جنہیں وہ اس کے سوا پکارتے ہیں وہ کچھ بھی فیصلہ نہیں کر سکتے بیشک اللہ ہی سب کچھ سننے والا دیکھنے والا ہے
Jalandhry	اور خدا سچائی کے ساتھ حکم فرماتا ہے اور جن کو یہ لوگ پکارتے ہیں وہ کچھ بھی حکم نہیں دے سکتے۔ بے شک خدا سننے والا (اور) دیکھنے والا ہے
YusufAli	And Allah will judge with (Justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things).
M.Khan	And Allāh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allāh! He is the All-Hearer, the All-Seer.
Pickthal	Allah judgeth with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.
Shakir	And Allah judges with the truth; and those whom they call upon besides Him cannot judge aught; surely Allah is the Hearing, the Seeing.

﴿٥٠﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ ۚ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ وَمَا كَانَ لَهُمُ مِنَ اللَّهِ مِنْ وَاقٍ

﴿21﴾

In	فِي	Travelled	يَسِيرُوا	Have they not	أَوَلَمْ
What (how)	كَيْفَ	And seen	فَيَنْظُرُوا	The land	الْأَرْضِ
Those who	الَّذِينَ	The end of	عَاقِبَةُ	Was	كَانَ
The were	كَانُوا	Before them	مِنْ قَبْلِهِمْ	Were	كَانُوا
To them	مِنْهُمْ	Superior	أَشَدَّ	(they)	هُمْ
In	فِي	And in traces	وَآثَارًا	In strength	قُوَّةً
Allah	اللَّهُ	But took them	فَأَخَذَهُمُ	The land	الْأَرْضِ
(was)	كَانَ	And none	وَمَا	For their sins	بِذُنُوبِهِمْ
Allah	اللَّهُ	From	مِنْ	Had they	لَهُمْ
		To protect	وَاقٍ	Any	مِنْ

Translit	'Awa Lam Yasīrū Fī Al-'Ardī Fayanzurū Kayfa Kāna `Āqibatu Al-Ladhīna Kānū Min QablihimKānū Hum 'Ashadda Minhum Qūwatan Wa 'Āthārāan Fī Al-'Ardī Fa'akhadahumu Allāhu Bidhunūbihim Wa Mā Kāna Lahum Mini Allāhi Min Wāqin
AhmedAli	کیا انہوں نے زمین میں سیر نہیں کی کہ وہ دیکھتے ان لوگوں کا انجام کیا تھا جو ان سے پہلے ہو گزرے میں وہ قوت میں ان سے بڑھ کر تھے اور زمین میں آثار کے اعتبار سے بھی پھر اللہ نے انہیں ان کے گناہوں کے سبب سے پکڑ لیا اور ان کے لیے اللہ سے کوئی بچانے والا نہ تھا
Jalandhry	کیا انہوں نے زمین میں سیر نہیں کی تاکہ دیکھ لیتے کہ جو لوگ ان سے پہلے تھے ان کا انجام کیا ہوا۔ وہ ان سے زور اور زمین میں نشانات (بنانے) کے لحاظ سے کہیں بڑھ کر تھے تو خدا نے ان کو ان کے گناہوں کے سبب پکڑ لیا۔ اور ان کو خدا (کے عذاب) سے کوئی بھی بچانے والا نہ تھا
YusufAli	Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.
M.Khan	Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allāh seized them with punishment for their sins. And none had they to protect them from Allāh.
Pickthal	Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.
Shakir	Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength-- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَاْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَاَخَذَهُمُ اللّٰهُ ۚ اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ

﴿22﴾

(was)	كَانَتْ	Because they	بِأَنَّهُمْ	That was	ذٰلِكَ
With clear Evidences	بِالْبَيِّنَاتِ	Their Messengers	رُسُلُهُمْ	There came to them	تَاْتِيهِمْ
Allah	اللّٰهُ ۚ	So seized them	فَاَخَذَهُمُ	But they disbelieved	فَكَفَرُوا
Severe	شَدِيْدُ	All-Strong	قَوِيٌّ	Verily He is	اِنَّهٗ
				In punishment	الْعِقَابِ

Translit	<i>Dhālīka Bi'annahum Kānat Ta'tīhim Rusuluhum Bil-Bayyināti Fakafarū Fa'akhadhahumu Allāhu 'Innahu Qawīyun Shadīdu Al-'Iqābi</i>
AhmedAli	یہ اس لیے کہ ان کے پاس ان کے رسول روشن دلیلیں لے کر آتے تھے تو وہ انکار کرتے تھے پس انہیں اللہ نے پکڑ لیا بے شک وہ بڑا قوت والا سخت عذاب دینے والا ہے
Jalandhry	یہ اس لیے کہ ان کے پاس پیغمبر کھلی دلیلیں لاتے تھے تو یہ کفر کرتے تھے سو خدا نے ان کو پکڑ لیا۔ بے شک وہ صاحب قوت (اور) سخت عذاب دینے والا ہے
YusufAli	That was because there came to them their messengers with Clear (Signs), but they rejected them: So Allah called them to account: for He is full of Strength, Strict in Punishment.
M.Khan	That was because there came to them their Messengers with clear evidences, (proofs and signs) but they disbelieved (in them). So Allāh seized them (with punishment). Verily, He is All-Strong, Severe in punishment.
Pickthal	That was because their messengers kept bringing them clear proofs (of Allah's Sovereignty) but they disbelieved; so Allah seized them. Lo! He is Strong, severe in punishment.
Shakir	That was because there came to them their messengers with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Strong, Severe in retribution.

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿23﴾

Moses	مُوسَىٰ	We sent	أَرْسَلْنَا	And indeed	وَلَقَدْ
Manifest (clear)	مُبِينٍ	And authority	وَسُلْطَانٍ	With Our signs	بِآيَاتِنَا

Translit	<i>Wa Laqad 'Arsalnā Mūsā Bi'āyātina Wa Sulṭānin Mubīnin</i>
AhmedAli	اور ہم نے موسیٰ کو اپنے معجزات اور واضح دلیل دے کر بھیجا تھا
Jalandhry	اور ہم نے موسیٰ کو اپنی نشانیاں اور دلیل روشن دے کر بھیجا
YusufAli	Of old We sent Moses with Our Signs and Authority manifest,
M.Khan	And indeed We sent Mûsa (Moses) with Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,
Pickthal	And verily We sent Moses with Our revelations and a clear warrant
Shakir	And certainly We sent Musa with Our communications and clear authority,

إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سَاحِرٌ كَذَّابٌ ﴿24﴾

Haman	وَهَامَانَ	Pharaoh	فِرْعَوْنَ	To	إِلَىٰ
A sorcerer	سَاحِرٌ	But they said	فَقَالُوا	And Korah	وَقَارُونَ
				A liar	كَذَّابٌ

Translit	'Ilā Fir`awna Wa Hāmāna Wa Qārūna Faqālū Sāhīrun Kadhdhābun
AhmedAli	فرعون اور ہامان اور قارون کی طرف تو وہ کہنے لگے بڑا جھوٹا بادوگر ہے
Jalandhry	(یعنی) فرعون اور ہامان اور قارون کی طرف تو انہوں نے کہا کہ یہ تو بادوگر ہے جھوٹا
YusufAli	To Pharaoh, Haman, and Qarun; but they called (him) "a sorcerer telling lies!" ...
M.Khan	To Fir'aun (Pharaoh), Hāmān and Qārūn (Korah), but they called (him): "A sorcerer, a liar!"
Pickthal	Unto Pharaoh and Haman and Korah, but they said: A lying sorcerer!
Shakir	To Firon and Haman and Qaroun, but they said: A lying magician.

فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوا أَبْنَاءَ الَّذِينَ آمَنُوا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ ۚ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿25﴾

The truth	بِالْحَقِّ	He brought to them	جَاءَهُمْ	Then when	فَلَمَّا
They said	قَالُوا	Us	عِنْدِنَا	From	مِنْ
Of those who	الَّذِينَ	The sons	أَبْنَاءَ	Kill	اقْتُلُوا
And let live	وَاسْتَحْيُوا	With him	مَعَهُ	Believe	آمَنُوا
The plot	كَيْدُ	And not	وَمَا	Their women	نِسَاءَهُمْ ۚ
In	فِي	But	إِلَّا	Of disbelievers	الْكَافِرِينَ
			error		ضَلَالٍ

Translit	Falammā Jā'ahum Bil-Ĥaqqi Min `Indinā Qālū Aqtulū 'Abnā'a Al-Ladhīna `Āmanū Ma`ahu WaAstahyū Nisā'ahum Wa Mā Kaydu Al-Kāfirīna 'Illā Fī Ḍalālīn
AhmedAli	پس جب وہ ان کے پاس ہماری طرف سے سچا دین لائے تو کہنے لگے ان لوگوں کے بیٹوں کو قتل کر دو جو موسیٰ پر ایمان لائے ہیں اور ان کی عورتوں کو زندہ رہنے دو اور کافروں کے داؤ تو محض غلط ہوا کرتے ہیں
Jalandhry	غرض جب وہ ان کے پاس ہماری طرف سے حق لے کر پہنچے تو کہنے لگے کہ جو اس کے ساتھ (خدا پر) ایمان لائے ہیں ان کے بیٹوں کو قتل کر دو اور بیٹیوں کو زندہ رہنے دو۔ اور کافروں کی تدبیریں بے ٹھکانے ہوتی ہیں
YusufAli	Now, when he came to them in Truth, from Us, they said "Slay the sons of those who believe with him, and keep alive their females", but the plots of Unbelievers (end) in nothing but errors (and delusions)!" ...
M.Khan	Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let

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	their women live", but the plots of disbelievers are nothing but in vain!
Pickthal	And when he brought them the Truth from Our presence, they said: Slay the sons of those who believe with him, and spare their women. But the plot of disbelievers is in naught but error.
Shakir	So when he brought to them the truth from Us, they said: Slay the sons of those who believe with him and keep their women alive; and the struggle of the unbelievers will only come to a state of perdition.

وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ ۚ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ ﴿٢٦﴾

Leave me	ذَرُونِي	Pharaoh	فِرْعَوْنُ	And said	وَقَالَ
And let him call	وَلْيَدْعُ	Moses	مُوسَى	To kill	أَقْتُلْ
I fear	أَخَافُ	Verily	إِنِّي	His Lord	رَبَّهُ ۚ
Your religion	دِينَكُمْ	He may change	يُبَدِّلَ	That	أَنْ
He may cause to appear	يُظْهِرَ	That	أَنْ	Or	أَوْ
mischief	الْفَسَادَ	The land	الْأَرْضِ	In	فِي

Translit	Wa Qāla Fir`awnu Dharūnī 'Aqtul Mūsá Wa Līad`u Rabbahu 'Innī 'Akhāfu 'An Yubaddila Dīnakum 'Aw 'An Yuḡhira Fī Al-'Ardī Al-Fasāda
AhmedAli	اور فرعون نے کہا مجھے چھوڑ دو میں موسیٰ کو قتل کر دوں اور وہ اپنے رب کو پکارے میں ڈرتا ہوں کہ وہ تمہارے دین کو بدل ڈالے گا یا یہ کہ زمین میں فساد پھیلانے کا
Jalandhry	اور فرعون بولا کہ مجھے چھوڑ دو کہ موسیٰ کو قتل کر دوں اور وہ اپنے پروردگار کو بلا لے۔ مجھے ڈر ہے کہ وہ (میں) تمہارے دین کو نہ بدل دے یا ملک میں فساد (نہ) پیدا کر دے
YusufAli	Said Pharaoh: "Leave me to slay Moses; and let him Call on his Lord! What I fear is lest He should change your religion, or lest he should cause mischief to appear in the land!"
M.Khan	Fir'aun (Pharaoh) said: "Leave me to kill Mūsá (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"
Pickthal	And Pharaoh said: Suffer me to kill Moses, and let him cry unto his Lord. Lo! I fear that he will alter your religion or that he will cause confusion in the land.
Shakir	And Firon said: Let me alone that I may slay Musa and let him call upon his Lord; surely I fear that he will change your religion or that he will make mischief to appear in the land.

وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾

Verily	إِنِّي	Moses	مُوسَى	And said	وَقَالَ
And your Lord	وَرَبِّكُمْ	In my Lord	بِرَبِّي	I seek refuge	عُذْتُ
Arrogant who	مُتَكَبِّرٍ	Every	كُلِّ	From	مِنْ
In the Day	يَوْمِ	Believe	يُؤْمِنُ	Not	لَا

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Sura # 40 – 85 Verses - Makkah

سورة غافر

				Of reckoning	الحِسَابِ
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Translit	<i>Wa Qāla Mūsā 'Innī 'Udhtu Birabbī Wa Rabbikum Min Kulli Mutakabbirin Lā Yu'uminu BiyawmiAl-Ĥisābi</i>
AhmedAli	اور موسیٰ نے کہا میں تو اپنی اور تمہارے رب کی پناہ لے چکا ہوں ہر ایک متکبر سے جو حساب کے دن پر یقین نہیں رکھتا
Jalandhry	موسیٰ نے کہا کہ میں ہر متکبر سے جو حساب کے دن (یعنی قیامت) پر ایمان نہیں لاتا۔ اپنے اور تمہارے پروردگار کی پناہ لے چکا ہوں
YusufAli	Moses said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account!"
M.Khan	Mûsa (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"
Pickthal	Moses said: Lo! I seek refuge in my Lord and your Lord from every scorner who believeth not in a Day of Reckoning.
Shakir	And Musa said: Surely I take refuge with my Lord and-- your Lord from every proud one who does not believe in the day of reckoning.

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ
بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ ۖ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ ۖ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي
يَعِدُّكُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿28﴾

وَقَالَ	And said	رَجُلٌ	Man	مُؤْمِنٌ	A believing
مِنْ	Of	آلِ	Family	فِرْعَوْنَ	Pharaoh's
يَكْتُمُ	Who hid	إِيمَانَهُ	His faith	أَتَقْتُلُونَ	Would you kill
رَجُلًا	A man	أَنْ	Because	يَقُولَ	He says
رَبِّيَ	My Lord	اللَّهُ	Is Allah	وَقَدْ	And verily
جَاءَكُمْ	Bas come to you	بِالْبَيِّنَاتِ	With clear signs	مِنْ	From
رَبِّكُمْ ۖ	Your Lord	وَإِنْ	And if	يَكُ	He is
كَاذِبًا	A liar	فَعَلَيْهِ	Upon him	كَذِبُهُ ۖ	Will be his lie
وَإِنْ	And if	يَكُ	He is	صَادِقًا	Telling the truth
يُصِيبْكُمْ	Then, will befall on you	بَعْضُ	Some of	الَّذِي	That which
يَعِدُّكُمْ ۚ	He threatens you	إِنَّ	Verily	اللَّهُ	Allah
لَا	Not	يَهْدِي	Guides	مَنْ	One who
هُوَ	Is	مُسْرِفٌ	Polytheist (wasteful)	كَذَّابٌ	A liar

Translit	<i>Wa Qāla Rajulun Mu'uminun Min 'Āli Fir'awna Yaktumu 'Īmānahu 'Ataqtulūna Rajulāan 'AnYaqūla Rabbīya Allāhu Wa Qad Jā'akum Bil-Bayyināti Min Rabbikum Wa 'In Yaku KādhībāanFa`alayhi Kadhibuhu Wa 'In Yaku Šādiqāan Yušibkum Ba`du Al-Ladhī Ya`idukum 'InnaAllāha Lā Yahdī Man Huwa Musrifun Kadhdhābun</i>
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AhmedAli	اور فرعون کی قوم میں سے ایک ایمان دار آدمی نے کہا جو اپنا ایمان پھپھاتا تھا کیا تم ایسے آدمی کو قتل کرتے ہو جو یہ کہتا ہے کہ میرا رب اللہ ہے اور وہ تمہارے پاس وہ روشن دلیلیں تمہارے رب کی طرف سے لایا ہے اور اگر وہ جھوٹا ہے تو اسی پر اس کے جھوٹ کا وبال ہے اور اگر وہ سچا ہے تو تمہیں کچھ نہ کچھ وہ (عذاب) جس کا وہ تم سے وعدہ کرتا ہے پہنچے گا اور اللہ اس کو راہ پر نہیں لاتا جو حد سے بڑھنے والا بڑا جھوٹا ہے
Jalandhry	اور فرعون کے لوگوں میں سے ایک مومن شخص جو اپنے ایمان کو پوشیدہ رکھتا تھا کہنے لگا کیا تم ایسے شخص کو قتل کرنا چاہتے ہو جو کہتا ہے کہ میرا پروردگار خدا ہے اور وہ تمہارے پروردگار (کی طرف) سے نشانیاں بھی لے کر آیا ہے۔ اور اگر وہ جھوٹا ہوگا تو اس کے جھوٹ کا ضرر اسی کو ہوگا۔ اور اگر سچا ہوگا تو کوئی سا عذاب جس کا وہ تم سے وعدہ کرتا ہے تم پر واقع ہو کر رہے گا۔ بے شک خدا اس شخص کو ہدایت نہیں دیتا جو بے لحاظ جھوٹا ہے
YusufAli	A Believer, a man from among the people of Pharaoh, who had concealed his faith, said: "Will ye slay a man because he says 'My Lord is Allah'?— When he has indeed come to you with Clear (Signs) from your Lord? And if he be a liar, on him is (the sin of) his lie; but if he is telling the Truth, then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies!
M.Khan	And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said: "Would you kill a man because he says: My Lord is Allāh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allāh guides not one who is a Musrif (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!
Pickthal	And a believing man of Pharaoh's family, who hid his faith, said: Would ye kill a man because he saith: My Lord is Allah, and hath brought you clear proofs from your Lord? If he is lying, then his lie is upon him; and if he is truthful, then some of that wherewith he threateneth you will strike you. Lo! Allah guideth not one who is a prodigal, a liar.
Shakir	And a believing man of Firon's people who hid his faith said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar:

يَا قَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا ۚ قَالَ
فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾

Is the kingdom	الْمُلْكُ	Yours	لَكُمْ	O my people	يَا قَوْمِ
In	فِي	You are upper most	ظَاهِرِينَ	This day	الْيَوْمَ
Will save us	يَنْصُرُنَا	Buy who	فَمَنْ	The land	الْأَرْضِ
Allah's	اللَّهُ	Torment	بَأْسِ	From	مِنْ
Said	قَالَ	Comes to us (befall us)	جَاءَنَا ۚ	If	إِنْ
I show you	أُرِيكُمْ	Not	مَا	Pharaoh	فِرْعَوْنُ
I see	أَرَىٰ	What	مَا	But	إِلَّا
But	إِلَّا	I guide you	أَهْدِيكُمْ	And not	وَمَا
		Of right policy	الرَّشَادِ	The the path	سَبِيلَ

Translit

Yā Qawmi Lakumu Al-Mulku Al-Yawma Žāhirīna Fī Al-'Arđi Faman Yanşurunā Min Ba'si Allāhi 'In Jā'anā

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	<i>Qāla Fir`awnu Mā 'Urikum 'Illā Mā 'Arā Wa Mā 'Ahdikum 'Illā Sabīla Ar-Rashādi</i>
AhmedAli	اے میری قوم آج تو تمہاری حکومت ہے تم ملک میں غالب ہو ہماری کون مدد کرے گا اگر ہم پر اللہ کا عذاب آگیا فرعون نے کہا میں تو تمہیں وہی سوچاتا ہوں جو مجھے سوچتی ہے اور میں تمہیں سیدھا ہی راستہ بتاتا ہوں
Jalandhry	اے قوم آج تمہاری ہی بادشاہت ہے اور تم ہی ملک میں غالب ہو۔ (لیکن) اگر ہم پر خدا کا عذاب آگیا تو (اس کے دور کرنے کے لئے) ہماری مدد کون کرے گا۔ فرعون نے کہا کہ میں تمہیں وہی بات سمجھاتا ہوں جو مجھے سوچتی ہے اور وہی راہ بتاتا ہوں جس میں بھلائی ہے
YusufAli	"O my people! yours is the dominion this day: ye have the upper hand in the land: but who will help us from the Punishment of Allah, should it befall us?" Pharaoh said: "I but point out to you that which I see (myself); nor do I guide you but to the Path of Right!"
M.Khan	"O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allāh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"
Pickthal	O my people! Yours is the kingdom to-day, ye being uppermost in the land. But who would save us from the wrath of Allah should it reach us? Pharaoh said: I do but show you what I see, and I do but guide you to wise policy.
Shakir	O my people! yours is the kingdom this day, being masters in the land, but who will help us against the punishment of Allah if it come to us? Firon said: I do not show you aught but that which I see (myself), and I do not make you follow any but the right way.

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿30﴾

Believed	آمَنَ	He who	الَّذِي	And said	وَقَالَ
I fear	أَخَافُ	Verily	إِنِّي	O my people	يَا قَوْمِ
Day of	يَوْمِ	Like of that	مِثْلَ	For you a fate	عَلَيْكُمْ
				The confederates	الْأَحْزَابِ

Translit	<i>Wa Qāla Al-Ladhī 'Āmana Yā Qawmi 'Innī 'Akhāfu `Alaykum Mithla Yawmi Al-'Aḥzābi</i>
AhmedAli	اور اس شخص نے کہا جو ایمان لایا تھا کہ اے میری قوم مجھے تمہاری نسبت (پہلی) امتوں جیسے دن کا اندیشہ ہو رہا ہے
Jalandhry	تو جو مومن تھا وہ کہنے لگا کہ اے قوم مجھے تمہاری نسبت خوف ہے کہ (مبادا) تم پر اور امتوں کی طرح کے دن کا عذاب آجائے
YusufAli	Then said the man who believed: "O my People! truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)!—
M.Khan	And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!"
Pickthal	And he who believed said: O my people! Lo! I fear for you a fate like that of the factions (of old);
Shakir	And he who believed said: O my people! surely I fear for you the like of what befell the parties:

مِثْلَ دَابِّ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿31﴾

Of the people	قَوْمِ	The fate	دَابِّ	Like	مِثْلَ
And Thamud	وَتَمُودَ	And Ad	وَعَادٍ	Of Noah	نُوحٍ

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And not	وَمَا	After them	مِنْ بَعْدِهِمْ	And those who came	وَالَّذِينَ
Injustice	ظُلْمًا	Wants	يُرِيدُ	Allah	اللَّهُ
				For his slaves	لِلْعِبَادِ

Translit	Mithla Da'bi Qawmi Nūhin Wa `Ādin Wa Thamūda Wa Al-Ladhīna Min Ba`dihim Wa Mā Allāhu Yurīdu Ḥulmāan Lil`ibādi				
AhmedAli	جیسا کہ قوم نوح اور عاد اور ثمود اور ان سے پیچھلوں کا حال ہوا اور اللہ تو بندوں پر کچھ بھی ظلم نہیں کرنا چاہتا				
Jalandhry	یعنی (نوح کی قوم اور عاد اور ثمود اور جو لوگ ان کے پیچھے ہوئے ہیں ان کے حال کی طرح (تمہارا حال نہ ہو جائے) اور خدا تو بندوں پر ظلم کرنا نہیں چاہتا				
YusufAli	"Something like the fate of the people of Noah, the `Ad and the Thamud, and those who came after them: but Allah never wishes injustice to His Servants.				
M.Khan	"Like the fate of the people of Nūh (Noah), and 'Ad, and Thamūd and those who came after them. And Allāh wills no injustice for (His) slaves.				
Pickthal	A plight like that of Noah's folk, and A'ad and Thamud, and those after them, and Allah willeth no injustice for (His) slaves.				
Shakir	The like of what befell the people of Nuh and Ad and Samood and those after them, and Allah does not desire injustice for (His) servants;				

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿32﴾

I fear	أَخَافُ	Verily	إِنِّي	And O my people	وَيَا قَوْمِ
When there will be mutual calling	التَّنَادِ	The Day	يَوْمَ	For you	عَلَيْكُمْ

Translit	Wa Yāqawmi 'Innī 'Akhāfu `Alaykum Yawma At-Tanādi				
AhmedAli	اور اے میری قوم مجھے تم پر پکار (قیامت) کے دن کا اندیشہ ہے				
Jalandhry	اور اے قوم مجھے تمہاری نسبت پکار کے دن (یعنی قیامت) کا خوف ہے				
YusufAli	"And O my People! I fear for you a Day when there will be mutual calling (and wailing)—				
M.Khan	"And, O my people! Verily! I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."				
Pickthal	And, O my people! Lo! I fear for you a Day of Summoning,				
Shakir	And, O my people! I fear for you the day of calling out,				

يَوْمَ تَوَلَّوْنَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿33﴾

Your backs	مُدْبِرِينَ	You will turn	تَوَلَّوْنَ	A Day when	يَوْمَ
From	مِنْ	You have	لَكُمْ	Not	مَا
Protector	عَاصِمٍ	Any	مِنْ	Allah	اللَّهُ
Allah	اللَّهُ	Send astray	يُضْلِلِ	And whomsoever	وَمَنْ

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(any)	مِنْ	For him	لَهُ	There is not	فَمَا
				guide	هَادٍ

Translit	Yawma Tuwallūna Mudbirīna Mā Lakum Mina Allāhi Min `Āṣimin Wa Man Yuḍlilī Allāhu Famā Lahu Min Hādīn				
AhmedAli	جس دن تم پیٹھ پھیر کر بھاگو گے اللہ سے تمہیں کوئی بچانے والا نہیں ہوگا اور جسے اللہ گمراہ کر دے پھر اسے کوئی راہ بتانے والا نہیں				
Jalandhry	جس دن تم پیٹھ پھیر کر (قیامت کے دن سے) بھاگو گے (اس دن) تم کو کوئی (عذاب) خدا سے بچانے والا نہ ہوگا۔ اور جس شخص کو خدا گمراہ کرے اس کو کوئی ہدایت دینے والا نہیں				
YusufAli	A Day when ye shall turn your backs and flee: no defender shall ye have from Allah: any whom Allah leaves to stray, there is none to guide...				
M.Khan	A Day when you will turn your backs and flee having no protector from Allāh, And whomsoever Allāh sends astray, for him there is no guide.				
Pickthal	A day when ye will turn to flee, having no preserver from Allah: and he whom Allah sendeth astray, for him there is no guide.				
Shakir	The day on which you will turn back retreating; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:				

وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿34﴾

Joseph	يُوسُفُ	Did come to you	جَاءَكُمْ	And indeed	وَلَقَدْ
But not	فَمَا	With clear signs	بِالْبَيِّنَاتِ	Before	مِنْ قَبْلُ
Doubt	شَكٍّ	In	فِي	You ceased	زِلْتُمْ
(with it)	بِهِ ۖ	He did bring to you	جَاءَكُمْ	In that which	مِمَّا
He died	هَلَكَ	When	إِذَا	Till	حَتَّىٰ
Send	يَبْعَثُ	Will never	لَن	You said	قُلْتُمْ
A Messenger	رَسُولًا ۚ	After him	مِنْ بَعْدِهِ	Allah	اللَّهُ
Allah	اللَّهُ	Leaves astray	يُضِلُّ	Thus	كَذَلِكَ
A polytheist, waster, sinner	مُسْرِفٌ	Is	هُوَ	Him who	مَنْ
				Doubtful	مُرْتَابٌ

Translit	Wa Laqad Jā'akum Yūsufu Min Qablu Bil-Bayyināti Famā Ziltum Fī Shakkīn Mimmā Jā'akum Bihi Ḥattā 'Idhā Halaka Qultum Lan Yab'atha Allāhu Min Ba'dihi Rasūlāan Kadhālika Yuḍillu Allāhu Man Huwa Musrifun Murtābun				
AhmedAli	اور تمہارے پاس یوسف بھی اس سے پہلے واضح دلیلیں لے کر آچکا پس تم ہمیشہ اس سے شک میں رہے جو وہ تمہارے پاس لایا یہاں تک کہ جب وہ فوت ہو گیا تو تم نے کہا کہ اللہ اس کے بعد کوئی رسول ہرگز نہیں بھیجے گا اسی طرح اللہ گمراہ کرتا ہے اس کو جو حد سے بڑھنے والا شک کرنے والا ہے				

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Jalandhry	اور پہلے یوسف بھی تمہارے پاس نشانیاں لے کر آئے تھے تو وہ لائے تھے اس سے تم ہمیشہ شک ہی میں رہے۔ یہاں تک کہ جب وہ فوت ہو گئے تو تم کہنے لگے کہ خدا اس کے بعد کبھی کوئی پیغمبر نہیں بھیجے گا۔ اسی طرح خدا اس شخص کو گمراہ کر دیتا ہے جو حد سے نکل جانے والا اور شک کرنے والا ہو
YusufAli	"And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (mission) for which he had come: at length, when he died, ye said: 'No Messenger will Allah send after him.' Thus doth Allah leave to stray such as transgress and live in doubt—
M.Khan	And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a Musrif (a polytheist, an oppressor, a criminal, sinner who commit great sins) and a Murtâb (one who doubts Allâh's Warning and His Oneness).
Pickthal	And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter.
Shakir	And certainly Yusuf came to you before with clear arguments, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise a messenger after him. Thus does Allah cause him to err who is extravagant, a doubter

الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا ۚ
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

In	في	Dispute	يُجَادِلُونَ	Those who	الَّذِينَ
Without	بِغَيْرِ	Allah's	اللَّهِ	Signs	آيَاتِ
It is greatly	كَبُرَ	That has come to them	أَتَاهُمْ ۖ	Any authority	سُلْطَانٍ
Allah	اللَّهُ	With (to)	عِنْدَ	Hateful	مَقْتًا
Believe	آمَنُوا ۚ	Those who	الَّذِينَ	And with (to)	وَعِنْدَ
Allah	اللَّهُ	Seals	يَطْبَعُ	Thus	كَذَلِكَ
Heart	قَلْبٍ	Every	كُلِّ	Up	عَلَى
		tyrant	جَبَّارٍ	Of arrogant	مُتَكَبِّرٍ

Translit	Al-Ladhîna Yujādîlûna Fî 'Āyāti Allāhi Bighayri Sulṭānin 'Atāhum Kabura Maqtāan `Inda Allāhi Wa `Inda Al-Ladhîna `Āmanū Kadhālika Yaṭba`u Allāhu `Alā Kulli Qalbi MutakabbirinJabbārin
AhmedAli	جو لوگ اللہ کی آیتوں میں کسی دلیل کے سوا جو ان کے پاس پہنچی ہو جھگڑتے ہیں اللہ اور ایمان والوں کے نزدیک (یہ) بڑی نازیبا بات ہے اللہ ہر ایک متکبر سرکش کے دل پر اسی طرح مہر کر دیا کرتا ہے
Jalandhry	جو لوگ بغیر اس کے کہ ان کے پاس کوئی دلیل آئی ہو خدا کی آیتوں میں جھگڑتے ہیں۔ خدا کے نزدیک اور مومنوں کے نزدیک یہ جھگڑا سخت ناپسند ہے۔ اسی طرح خدا ہر متکبر سرکش کے دل پر مہر لگا دیتا ہے
YusufAli	"(Such) as dispute about the Signs of Allah, without any authority that hath reached them. Grievous and odious (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah seal up every heart— of arrogant and obstinate transgressors."
M.Khan	Those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without

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	any authority that has come to them, it is greatly hateful and disgusting to Allāh and to those who believe. Thus does Allāh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).
Pickthal	Those who wrangle concerning the revelations of Allah without any warrant that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print on every arrogant, disdainful heart.
Shakir	Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by-those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.

وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿36﴾

O Haman	يَا هَامَانَ	Pharaoh	فِرْعَوْنُ	And said	وَقَالَ
A tower	صَرْحًا	for me	لِي	Build	ابْنِ
At the ways	الْأَسْبَابَ	Arrive	أَبْلُغُ	And I may	لَعَلِّي

Translit	Wa Qāla Fir`awnu Yā Hāmānu Abni Lī Ṣarḥāan La`allī 'Ablughu Al-'Asbāba
AhmedAli	اور فرعون نے کہا اے ہامان میرے لیے ایک محل بنا تاکہ میں راستوں پر پہنچوں
Jalandhry	اور فرعون نے کہا کہ ہامان میرے لئے ایک محل بناؤ تاکہ میں (اس پر پڑھ کر) راستوں پر پہنچ جاؤں
YusufAli	Pharaoh said: "O Haman! Build me a lofty palace, that I may attain the ways and means—
M.Khan	And Fir'aun (Pharaoh) said: "O Hāmān! Build me a tower that I may arrive at the ways,—
Pickthal	And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads,
Shakir	And Firon said: O Haman! build for me a tower that I may attain the means of access,

أَسْبَابَ السَّمَاوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَاذِبًا ۖ وَكَذَلِكَ زَيْنَ لِفِرْعَوْنَ سُوءُ عَمَلِهِ وَصُدَّ عَنِ السَّبِيلِ ۖ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿37﴾

And I may look	فَأَطَّلِعَ	Of heavens	السَّمَاوَاتِ	The ways	أَسْبَابَ
Of Moses	مُوسَى	The God	إِلَهِ	Upon	إِلَى
A liar	كَاذِبًا ۖ	I think him to be	لَأَظُنُّهُ	But verily	وَإِنِّي
In Pharaoh's eyes	لِفِرْعَوْنَ	Made fair-seeming	زَيْنَ	Thus it was	وَكَذَلِكَ
And he was hindered	وَصُدَّ	Of his deeds	عَمَلِهِ	The evil	سُوءُ
And not	وَمَا	The path	السَّبِيلِ ۖ	From	عَنِ
But	إِلَّا	Of Pharaoh	فِرْعَوْنَ	The plot	كَيْدُ
		loss	تَبَابٍ	In	فِي

Translit	'Asbāba As-Samāwāti Fa'aṭṭali 'a 'Ilā 'Ilahi Mūsá Wa 'Innī La'aẓunnuhu Kādhībāan Wa Kadhalika Zuyyina Līfir`awna Sū'u `Amalihi Wa Ṣudda `Ani As-Sabīli Wa Mā Kaydu Fir`awna 'Illā Fī Tabābin
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AhmedAli	یعنی آسمان کے راستوں پر پھر موسیٰ کے خدا کی طرف جھانک کر دیکھوں اور میں تو اسے جھوٹا خیال کرتا ہوں اور اسی طرح فرعون کو اس کا برا عمل اچھا معلوم ہوا اور وہ راستے سے روک لگایا تھا اور فرعون کی ہر تدبیر غارت ہی گئی
Jalandhry	(یعنی) آسمانوں کے رستوں پر، پھر موسیٰ کے خدا کو دیکھ لوں اور میں تو اسے جھوٹا سمجھتا ہوں۔ اور اسی طرح فرعون کو اس کے اعمال بد اچھے معلوم ہوتے تھے اور وہ رستے سے روک دیا گیا تھا۔ اور فرعون کی تدبیر تو بے کار تھی
YusufAli	"The ways and means of (reaching) the heavens, and that I may mount up to the God of Moses; but as far as I am concerned, I think (Moses) is a liar!" Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).
M.Khan	"The ways of the heavens, and I may look upon the Ilâh (God) of Mûsa (Moses) But verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path, and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).
Pickthal	The roads of the heavens, and may look upon the God of Moses, though verily I think him a liar. Thus was the evil that he did made fairseeming unto Pharaoh, and he was debarred from the (right) way. The plot of Pharaoh ended but in ruin.
Shakir	The means of access to the heavens, then reach the god of Musa, and I surely think him to be a liar. And thus the evil of his deed was made fair seeming to Firon, and he was turned away from the way; and the struggle of Firon was not (to end) in aught but destruction.

وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿38﴾

Believed	آمَنَ	The man who	الَّذِي	And said	وَقَالَ
I will guide you	أَهْدِكُمْ	Follow me	اتَّبِعُونِ	O my people	يَا قَوْمِ
		Of right conduct	الرَّشَادِ	To the way	سَبِيلَ

Translit	Wa Qāla Al-Ladhī 'Āmana Yā Qawmi Attabi' ūnī 'Ahdikum Sabīla Ar-Rashādi
AhmedAli	اور اس شخص نے کہا جو ایمان لایا تھا اے میری قوم تم میری پیروی کرو میں تمہیں نیکی کی راہ بتاؤں گا
Jalandhry	اور وہ شخص جو مومن تھا اس نے کہا کہ بھائیو میرے پیچھے چلو میں تمہیں بھلائی کا رستہ دکھاؤں
YusufAli	The man who believed said further: "O my People! follow me: I will lead you to the Path of Right.
M.Khan	And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsa (Moses) has been sent]
Pickthal	And he who believed said: O my people! Follow me. I will show you the way of right conduct.
Shakir	And he who believed said: O my people! follow me, I will guide you to the right course;

يَا قَوْمِ إِنَّمَا هُذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿39﴾

This	هُذِهِ	Truly is nothing but	إِنَّمَا	O my people	يَا قَوْمِ
Enjoyment	مَتَاعٌ	Of world	الدُّنْيَا	Life	الْحَيَاةُ
Is	هِيَ	The Hereafter	الْآخِرَةُ	And verily	وَإِنَّ
		That will remain forever	الْقَرَارِ	The home	دَارُ

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Translit	<i>Yā Qawmi 'Innamā Hadhihi Al-Ĥayā Atu Ad-Dunyā Matā`un Wa 'Inna Al-'Ākhirata Hiya DāruAl-Qarāri</i>
AhmedAli	اے میری قوم دنیا کی زندگی بس (چند روزہ) فائدے میں اور آخرت کا گھر ہی ٹھہرنے کی جگہ ہے
Jalandhry	بھائیو یہ دنیا کی زندگی (چند روزہ) فائدہ اٹھانے کی چیز ہے۔ اور جو آخرت ہے وہی ہمیشہ رہنے کا گھر ہے
YusufAli	"O my people! This life of the present is nothing but (temporary) convenience: it is the Hereafter that is the Home that will last.
M.Khan	"O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."
Pickthal	O my people! Lo! this life of the world is but a passing comfort, and lo! the Hereafter, that is the enduring home.
Shakir	O my people! this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle;

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا ۖ وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾

And evil deed	سَيِّئَةً	Does	عَمِلَ	Whosoever	مَنْ
Except	إِلَّا	Be requited	يُجْزَىٰ	Will not	فَلَا
Does	عَمِلَ	And whosoever	وَمَنْ	The like thereof	مِثْلَهَا ۖ
Male	ذَكَرٍ	Whether	مِنْ	A righteous deed	صَالِحًا
And is	وَهُوَ	Female	أُنْثَىٰ	Or	أَوْ
Will enter	يَدْخُلُونَ	Such	فَأُولَٰئِكَ	A true believer	مُؤْمِنٌ
Therein	فِيهَا	Where they will be provided	يُرْزَقُونَ	Paradise	الْجَنَّةَ
		Limit (accountability)	حِسَابٍ	Without	بِغَيْرِ

Translit	<i>Man `Amila Sayyi'atan Falā Yujzā 'Illā Mithlahā Wa Man `Amila Ṣālihāan Min Dhakarīn 'Aw 'Unthā Wa Huwa Mu'uminun Fa'ulā'ika Yadhkhulūna Al-Jannata Yurzaqūna Fihā Bighayri Ḥisābin</i>
AhmedAli	جس نے برا کام کیا تو اتنی ہی سزا پائے گا اور جس نے نیک کام کیا تو وہ مرد ہو یا عورت اور وہ ایماندار بھی ہو سو وہ جنت میں داخل ہوں گے جہاں انہیں بے حساب روزی ملے گی
Jalandhry	جو برے کام کرے گا اس کو بدلہ بھی ویسا ہی ملے گا۔ اور جو نیک کام کرے گا مرد ہو یا عورت اور وہ صاحب ایمان بھی ہو گا تو ایسے لوگ بہشت میں داخل ہوں گے وہاں ان کو بے شمار رزق ملے گا
YusufAli	"He that works evil will not be requited but by the like thereof: and he that works a righteous deed— whether man or woman— and is a Believer— such will enter the Garden (of Bliss): therein will they have abundance without measure.
M.Khan	"Whosoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allāh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.
Pickthal	Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint.

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Shakir	Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure.
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﴿41﴾ وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النَّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ

That I	لي	How is it	مَا	And O my people	وَيَا قَوْمِ
Salvation	النَّجَاةِ	To	إِلَى	Call you	أَدْعُوكُمْ
The Fire	النَّارِ	To	إِلَى	And you call me	وَتَدْعُونَنِي

Translit	Wa Yāqawmi Mā Lī 'Ad`ūkum 'Ilā An-Najāati Wa Tad`ūnanī 'Ilā An-Nāri
AhmedAli	اور اے میری قوم کیا بات ہے میں تو تمہیں نجات کی طرف بلاتا ہوں اور تم مجھے دوزخ کی طرف بلاتے ہو
Jalandhry	اور اے قوم میرا کیا (حال) ہے کہ میں تم کو نجات کی طرف بلاتا ہوں اور تم مجھے (دوزخ کی) آگ کی طرف بلاتے ہو
YusufAli	"And O my People! how (strange) it is for me to call you to Salvation while ye call me to the Fire!
M.Khan	"And O my people! How is it that I call you to salvation while you call me to the Fire!
Pickthal	And, O my people! What aileth me that I call you unto deliverance when ye call me unto the Fire?
Shakir	And, O my people! how is it that I call you to salvation and you call me to the fire?

﴿42﴾ تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ

In Allah	بِاللَّهِ	To disbelieve	لَأَكْفُرَ	You invite me	تَدْعُونَنِي
What	مَا	With Him	بِهِ	And to join	وَأُشْرِكَ
(with it)	بِهِ	I have	لِي	Not	لَيْسَ
Invite you	أَدْعُوكُمْ	And I	وَأَنَا	Knowledge	عِلْمٌ
The Oft-Forgiving	الْغَفَّارِ	The All-Mighty	الْعَزِيزِ	To	إِلَى

Translit	Tad`ūnanī Li'kfura Billāhi Wa 'Ushrika Bihi Mā Laysa Lī Bihi `Ilmun Wa 'Anā 'Ad`ūkum 'Ilā Al-'Azīzi Al-Ghaffāri
AhmedAli	تم مجھے اس بات کی طرف بلاتے ہو کہ میں اللہ کا منکر ہو جاؤں اور اس کے ساتھ اسے شریک کروں جسے میں جانتا بھی نہیں اور میں تمہیں غالب بخشنے والے کی طرف بلاتا ہوں
Jalandhry	تم مجھے اس لئے بلاتے ہو کہ خدا کے ساتھ کفر کروں اور اس چیز کو اس کا شریک مقرر کروں جس کا مجھے کچھ بھی علم نہیں۔ اور میں تم کو (خدائے) غالب (اور) بخشنے والے کی طرف بلاتا ہوں
YusufAli	"Ye do call upon me to blaspheme against Allah, and to join with Him Partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"
M.Khan	"You invite me to disbelieve in Allāh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!"
Pickthal	Ye call me to disbelieve in Allah and ascribe unto Him as partners that whereof I have no knowledge, while I call you unto the Mighty, the Forgiver.

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Shakir	You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty, the most Forgiving;
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لَا جَرَمَ أَنَّمَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنْ مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ
الْمُتَسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿43﴾

That what	أَنَّمَا	Doubt	جَرَمَ	No	لَا
Not	لَيْسَ	To it	إِلَيْهِ	You call me	تَدْعُونَنِي
In	فِي	A claim	دَعْوَةٌ	For it	لَهُ
In	فِي	Nor	وَلَا	This world	الدُّنْيَا
Our return	مَرَدَّنَا	And that	وَأَنَّ	The Hereafter	الْآخِرَةِ
And that	وَأَنَّ	Allah	اللَّهُ	To	إِلَى
The dwellers	أَصْحَابُ	They shall be	هُمْ	The polytheists (transgressors)	الْمُتَسْرِفِينَ
				Of the Fire	النَّارِ

Translit	Lā Jarama 'Annamā Tad'ūnanī 'Ilāhi Laysa Lahu Da'watun Fī Ad-Dunyā Wa Lā Fī Al-'Ākhirati Wa 'Anna Maraddanā 'Ilā Allāhi Wa 'Anna Al-Musrifīna Hum 'Aṣḥābu An-Nāri
AhmedAli	بے شک تم مجھے جس کی طرف بلا تے ہو وہ نہ دنیا میں بلانے کے قابل ہے اور نہ آخرت میں اور بے شک ہمیں اللہ کی طرف لوٹ کر جانا ہے اور بے شک حد سے بڑھنے والے ہی دوزخی ہیں
Jalandhry	چچ تو یہ ہے کہ جس چیز کی طرف تم مجھے بلا تے ہو اس کو دنیا اور آخرت میں بلانے (یعنی دعا قبول کرنے) کا مقدور نہیں اور ہم کو خدا کی طرف لوٹنا ہے اور حد سے نکل جانے والے دوزخی ہیں
YusufAli	"Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our Return will be to Allah; and the Transgressors will be Companions of the Fire!
M.Khan	"No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allāh, and Al-Musrifūn (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allāh's set limits)! they shall be the dwellers of the Fire!
Pickthal	Assuredly that whereunto ye call me hath no claim in the world or in the Hereafter, and our return will be unto Allah, and the prodigals will be owners of the Fire.
Shakir	No doubt that what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the fire;

فَسْتَذْكُرُونَ مَا أَقُولُ لَكُمْ ۖ وَأَفْوضُ أَمْرِي إِلَى اللَّهِ ۖ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿44﴾

I am telling	أَقُولُ	What	مَا	And you will remember	فَسْتَذْكُرُونَ
All my matters	أَمْرِي	And I leave	وَأَفْوضُ	You	لَكُمْ ۖ
Verily	إِنَّ	Allah	اللَّهُ ۖ	To	إِلَى

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اللَّهُ	Allah	بَصِيرٌ	Is the All-Seer	بِالْعِبَادِ	Of the slaves
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Translit	Fasatadhdhurūna Mā 'Aqūlu Lakum Wa 'Ufawwīdu 'Amrī 'Ilā Allāhi 'Inna Allāha Baṣīrun Bil- 'Ibādi				
AhmedAli	پھر تم میری بات کو یاد کرو گے اور میں اپنا معاملہ اللہ کے سپرد کرتا ہوں بے شک اللہ بندوں کو دیکھ رہا ہے				
Jalandhry	جو بات میں تم سے کہتا ہوں تم اسے آگے چل کر یاد کرو گے۔ اور میں اپنا کام خدا کے سپرد کرتا ہوں۔ بے شک خدا بندوں کو دیکھنے والا ہے				
YusufAli	"Soon will ye remember what I say to you (now) My (own) affair I commit to Allah: for Allah (ever) watches over His Servants."				
M.Khan	"And you will remember what I am telling you, and my affair I leave it to Allāh. Verily, Allāh is the All-Seer of (His) slaves."				
Pickthal	And ye will remember what I say unto you. I confide my cause unto Allah. Lo! Allah is Seer of (His) slaves.				
Shakir	So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants.				

فَوْقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكْرُوا ۖ وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿45﴾

فَوْقَاهُ	So, saved him	اللَّهُ	Allah	سَيِّئَاتٍ	From the evils
مَا	That	مَكْرُوا ۖ	They plotted	وَحَاقَ	And encompassed
بِآلِ	People	فِرْعَوْنَ	Pharaoh's	سُوءُ	An evil
الْعَذَابِ	torment				

Translit	Fawaqāhu Allāhu Sayyi'āti Mā Makarū Wa Hāqa Bi'āli Fir'awna Sū'u Al- 'Adhābi				
AhmedAli	پھر اللہ نے اسے تو ان کے فریبوں کی برائی سے بچایا اور خود فرعونوں پر سخت عذاب آپڑا				
Jalandhry	غرض خدا نے موسیٰ کو ان لوگوں کی تدبیروں کی برائیوں سے محفوظ رکھا اور فرعون والوں کو برے عذاب نے اگھیرا				
YusufAli	Then Allah saved him from (every) evil that they plotted (against him), but the brunt of the Penalty encompassed on all sides the People of Pharaoh.				
M.Khan	So Allāh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.				
Pickthal	So Allah warded off from him the evils which they plotted, while a dreadful doom encompassed Pharaoh's folk,				
Shakir	So Allah protected him from the evil (consequences) of what they planned, and the most evil punishment overtook Firon's people:				

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿46﴾

النَّارُ	The Fire	يُعْرَضُونَ	They are exposed	عَلَيْهَا	To it
غُدُوًّا	Morning	وَعَشِيًّا ۖ	And afternoon	وَيَوْمَ	And on the Day
تَقُومُ	When will be established	السَّاعَةُ	The Hour	أَدْخِلُوا	Cause to enter
آلَ	People	فِرْعَوْنَ	Pharaoh's	أَشَدَّ	The severest

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				torment	العَذَابِ
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Translit	An-Nāru Yu`radūna `Alayhā Ghudūwāan Wa `Ashīyāan Wa Yawma Taqūmu As-Sā`atu `Adkhilū `Āla Fir`awna `Ashadda Al-`Adhābi
AhmedAli	وہ صبح اور شام آگ کے سامنے لائے جاتے ہیں اور جس دن قیامت قائم ہوگی (علم ہوگا) فرعونوں کو سخت عذاب میں لے جاؤ
Jalandhry	یعنی آتش (جہنم) کہ صبح و شام اس کے سامنے پیش کئے جاتے ہیں۔ اور جس روز قیامت برپا ہوگی (علم ہوگا کہ) فرعون والوں کو نہایت سخت عذاب میں داخل کرو
YusufAli	In front of the Fire will they be brought, morning and evening: and (the Sentence will be) on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!"
M.Khan	The Fire; they are exposed to it, morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"
Pickthal	The Fire; they are exposed to it morning and evening; and on the day when the Hour upriseth (it is said): Cause Pharaoh's folk to enter the most awful doom.
Shakir	The fire; they shall be brought before it (every) morning and evening and on the day when the hour shall come to pass: Make Firon's people enter the severest chastisement.

وَإِذْ يَتَحَاوُونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ

عَنَّا نَصِيًّا مِنَ النَّارِ ﴿٤٧﴾

In	فِي	They will dispute	يَتَحَاوُونَ	And when	وَإِذْ
The weak	الضُّعَفَاءُ	Will say	فَيَقُولُ	The Fire	النَّارِ
Verily we	إِنَّا	Were arrogant	اسْتَكْبَرُوا	To those who	لِلَّذِينَ
Followes	تَبَعًا	For you	لَكُمْ	Were	كُنَّا
Take	مُغْنُونَ	You	أَنْتُمْ	So can	فَهَلْ
Of	مِنْ	A portion	نَصِيًّا	From us	عَنَّا
				The Fire	النَّارِ

Translit	Wa `Idh Yatahājjūna Fī An-Nāri Fayaqūlu Aḏ-Ḍu`afā'u Lilladhīna Astakbarū `Innā Kunnā Lakum Taba`āan Fahal `Antum Mughnūna `Annā Naṣībāan Mina An-Nāri
AhmedAli	اور جب دوزخی آپس میں جھگڑیں گے پھر کمزور سرکشوں سے کہیں گے کہ ہم تمہارے پیرو تھے پھر کیا تم ہم سے کچھ بھی آگ دور کر سکتے ہو
Jalandhry	اور جب وہ دوزخ میں جھگڑیں گے تو ادنیٰ درجے کے لوگ بڑے آدمیوں سے کہیں گے کہ ہم تو تمہارے تابع تھے تو کیا تم دوزخ (کے عذاب) کا کچھ حصہ ہم سے دور کر سکتے ہو؟
YusufAli	Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant "We but followed you: can ye then take (on yourselves) from us some share of the Fire?"
M.Khan	And, when they will dispute in the Fire, the weak will say to those who were arrogant; "Verily! We followed you, can you then take from us some portion of the Fire?"
Pickthal	And when they wrangle in the Fire, the weak say unto those who were proud: Lo! we were a following unto

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	you; will ye therefor rid us of a portion of the Fire?
Shakir	And when they shall contend one with another in the fire, then the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?

﴿48﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ

Are arrogant	اسْتَكْبَرُوا	Whose who	الَّذِينَ	Will say	قَالَ
In it (the Fire)	فِيهَا	All	كُلٌّ	Verily we are	إِنَّا
Surely	قَدْ	Allah	اللَّهُ	Verily	إِنَّ
(His) slaves	الْعِبَادِ	Between	بَيْنَ	Has judged	حَكَمَ

Translit	<i>Qāla Al-Ladhīna Astakbarū 'Innā Kullun Fīhā 'Inna Allāha Qad Ḥakama Bayna Al-'Ibādi</i>
AhmedAli	سرکش کہیں گے ہم تم بھی اس میں پڑے ہوئے ہیں بے شک اللہ اپنے بندوں میں فیصلہ کر چکا ہے
Jalandhry	بڑے آدمی کہیں گے کہ تم (بھی اور) ہم (بھی) سب دوزخ میں (رہیں گے) خدا بندوں میں فیصلہ کر چکا ہے
YusufAli	Those who had been arrogant will say: "We are all in this (Fire)! Truly, Allah has judged between (His) Servants!"
M.Khan	Those who were arrogant will say: "We are all (together) in this (Fire)! Verily Allāh has judged between (His) slaves!"
Pickthal	Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves.
Shakir	Those who were proud shall say: Surely we are all in it: surely Allah has judged between the servants.

﴿49﴾ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ

In	فِي	Those	الَّذِينَ	And will say	وَقَالَ
Of Hell	جَهَنَّمَ	To the keepers	لِخَزَنَةِ	The Fire	النَّارِ
To lighten	يُخَفِّفْ	Your Lord	رَبَّكُمْ	Call upon	ادْعُوا
Of	مِنْ	For a day	يَوْمًا	For us	عَنَّا
				The torment	الْعَذَابِ

Translit	<i>Wa Qāla Al-Ladhīna Fī An-Nāri Likhazanati Jahannama Ad'ū Rabbakum Yukhaffif 'Annā Yawmāan Mina Al-'Adhābi</i>
AhmedAli	اور دوزخی جہنم کے داروغہ سے کہیں گے کہ تم اپنے رب سے عرض کرو کہ وہ ہم سے کسی روز تو عذاب ہلکا کر دیا کرے
Jalandhry	اور تو لوگ آگ میں (جل رہے) ہوں گے وہ دوزخ کے داروغوں سے کہیں گے کہ اپنے پروردگار سے دعا کرو کہ ایک روز تو ہم سے عذاب ہلکا کر دے
YusufAli	Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a Day (at least)!"
M.Khan	And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"
Pickthal	And those in the Fire say unto the guards of hell: Entreat your Lord that He relieve us of a day of the torment.

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Shakir	And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment.
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قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمُ رُسُلُكُمْ بِالْبَيِّنَاتِ ۖ قَالُوا بَلَىٰ ۖ قَالُوا فَادْعُوا ۖ وَمَا دُعَاءُ الْكَافِرِينَ
إِلَّا فِي ضَلَالٍ ﴿50﴾

There was	تَكُ	Did there not	أَوَلَمْ	They will say	قَالُوا
With clear evidences	بِالْبَيِّنَاتِ ۖ	Your Messengers	رُسُلُكُمْ	Come to you	تَأْتِيكُمُ
They will reply	قَالُوا	Yes	بَلَىٰ ۖ	They will say	قَالُوا
The invocation	دُعَاءُ	And not	وَمَا	Then call	فَادْعُوا ۖ
In	فِي	But	إِلَّا	Of the disbelievers	الْكَافِرِينَ
				error	ضَلَالٍ

Translit	<i>Qālū 'Awa Lam Taku Ta'tikum Rusulukum Bil-Bayyināti Qālū Balā Qālū Fād'ū Wa Mā Du`ā'uAl-Kāfirīna 'Illā Fī Ḍalālīn</i>
AhmedAli	وہ کہیں گے کیا تمہارے پاس تمہارے رسول نشانیاں لے کر نہ آئے تھے کہیں گے ہاں (آئے تھے) کہیں گے پس پکارو اور کافروں کا پکارنا محض بے سود ہوگا
Jalandhry	وہ کہیں گے کہ کیا تمہارے پاس تمہارے پیغمبر نشانیاں لے کر نہیں آئے تھے۔ وہ کہیں گے کیوں نہیں تو وہ کہیں گے کہ تم ہی دعا کرو۔ اور کافروں کی دعا (اس روز) بے کار ہوگی
YusufAli	They will say: "Did there not come to you your messengers with Clear Signs?" They will say "Yes." They will reply, "Then pray (as ye like) but the Prayer of those without Faith is nothing But (futile wandering) in (mazes of) error!"
M.Khan	They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)? They will say: "Yes." They will reply: "Then call (as you like)! And the invocation of the disbelievers is nothing but in vain (as it will not be answered by Allah)!"
Pickthal	They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do ye pray, although the prayer of disbelievers is in vain.
Shakir	They shall say: Did not your messengers come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿51﴾

Our Messengers	رُسُلَنَا	Will make victorious	لَنَنْصُرُ	Verily We	إِنَّا
In	فِي	Believed	آمَنُوا	And those who	وَالَّذِينَ
And on the Day	وَيَوْمَ	Wordly	الدُّنْيَا	Life	الْحَيَاةِ
		The witnesses	الْأَشْهَادُ	When will stand	يَقُومُ

Translit	<i>'Innā Lananṣuru Rusulanā Wa Al-Ladhīna 'Āmanū Fī Al-Ḥayāati Ad-Dunyā Wa Yawma Yaqūmu Al-'Ash/hādu</i>
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AhmedAli	ہم اپنے رسولوں اور ایمانداروں کے دنیا کی زندگی میں بھی مددگار ہیں اور اس دن جب کہ گواہ کھڑے ہوں گے
Jalandhry	ہم اپنے پیغمبروں کی اور جو لوگ ایمان لائے ہیں ان کی دنیا کی زندگی میں بھی مدد کرتے ہیں اور جس دن گواہ کھڑے ہوں گے (یعنی قیامت کو بھی)
YusufAli	We will, without doubt, help Our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth—
M.Khan	Verily, We will indeed make victorious Our Messengers and those who believe (in the Oneness of Allāh — Islāmīc Monotheism) in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),—
Pickthal	Lo! We verily do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise,
Shakir	Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand

يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرَتُهُمْ ۖ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿52﴾

Benefit	يَنْفَعُ	Will not	لَا	The Day when	يَوْمَ
And for them will be	وَلَهُمْ	Their excuses	مَعَذَرَتُهُمْ ۖ	The oppressors (wrongdoers)	الظَّالِمِينَ
Evil	سُوءُ	And for them will be	وَلَهُمْ	The curse	اللَّعْنَةُ
				abode	الدَّارِ

Translit	Yawma Lā Yanfa`u Aẓ-Ẓālimīna Ma`dhiratuhum Wa Lahumu Al-La`natu Wa Lahum Sū'uAd-Dāri
AhmedAli	جس دن ظالموں کو ان کا عذر کرنا کچھ بھی نفع نہ دے گا اور ان پر پھنکار پڑے گی اور ان کے لیے برا گھر ہوگا
Jalandhry	جس دن ظالموں کو ان کی معذرت کچھ فائدہ نہ دے گی اور ان کے لئے لعنت اور برا گھر ہے
YusufAli	The Day when no profit will it be to Wrongdoers to present their excuses, but they will (only) have the Curse and the Home of Misery.
M.Khan	The Day when their excuses will be of no profit to Zālimūn (polytheists, wrong-doers and disbelievers in the Oneness of Allāh). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
Pickthal	The day when their excuse availeth not the evil-doers, and theirs is the curse, and theirs the ill abode.
Shakir	The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَٰئِيلَ الْكِتَابَ ﴿53﴾

Moses	مُوسَى	We gave	آتَيْنَا	And indeed	وَلَقَدْ
The children	بَنِي	And (We) caused to inherit	وَأَوْرَثْنَا	The guidance	الْهُدَىٰ
		The Scripture	الْكِتَابَ	Of Israel	إِسْرَٰئِيلَ

Translit	Wa Laqad 'Ātaynā Mūsā Al-Hudā Wa 'Awraṭhnā Banī 'Isrā'īla Al-Kitāba
AhmedAli	اور ہم نے موسیٰ کو ہدایت دی تھی اور ہم نے بنی اسرائیل کو کتاب کا وارث کر دیا تھا
Jalandhry	اور ہم نے موسیٰ کو ہدایت (کی کتاب) دی اور بنی اسرائیل کو اس کتاب کا وارث بنایا

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YusufAli	We did aforetime give Moses the (Book of) Guidance, and We gave the Book in inheritance to the Children of Israel—
M.Khan	And, indeed We gave Mûsa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurât (Torah)],—
Pickthal	And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,
Shakir	And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

هُدًى وَذِكْرٌ لِأُولِي الْأَلْبَابِ ﴿54﴾

For men	لأولي	And a reminder	وَذِكْرٌ	A guide	هُدًى
				Of understanding	الْأَلْبَابِ

Translit	<i>Hudāan Wa Dhikrā Li'wli Al-'Albābi</i>
AhmedAli	جو عقلمندوں کے لیے ہدایت اور نصیحت تھی
Jalandhry	عقل والوں کے لئے ہدایت اور نصیحت ہے
YusufAli	A Guide and a Message to men of understanding.
M.Khan	A guide and a reminder for men of understanding,
Pickthal	A guide and a reminder for men of understanding.
Shakir	A guidance and a reminder to the men of understanding.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ ﴿55﴾

The Promise	وَعْدَ	Verily	إِنَّ	So be patient	فَاصْبِرْ
And ask forgiveness	وَاسْتَغْفِرْ	Is true	حَقٌّ	Of Allah	اللَّهُ
The praises	لِذَنْبِكَ	And glorify	لِذَنْبِكَ	For your fault	لِذَنْبِكَ
And in the early morning hours	وَالْإِبْكَارِ	In the early evening hours	بِالْعِشِيِّ	Of your Lord	رَبِّكَ

Translit	<i>Fāṣḥir 'Inna Wa`da Allāhi Ḥaqqun Wa Astaghfir Lidhanbika Wa Sabbih Biḥamdi Rabbika Bil-`Ashīyi Wa Al-Ibkāri</i>
AhmedAli	پس صبر کر بے شک اللہ کا وعدہ سچا ہے اور اپنے گناہ کی معافی مانگ اور شام اور صبح اپنے رب کی حمد کے ساتھ پاکی بیان کر
Jalandhry	تو صبر کرو بے شک خدا کا وعدہ سچا ہے اور اپنے گناہوں کی معافی مانگو اور صبح و شام اپنے پروردگار کی تعریف کے ساتھ تسبیح کرتے رہو
YusufAli	Patiently, then persevere: for the Promise of Allah is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning.
M.Khan	So be patient (O Muhammad SAW). Verily, the Promise of Allāh is true, and ask forgiveness for your fault, and glorify the praises of your Lord in the Ashi (i.e. the time period after the midnoon till sunset) and in the Ibkār (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salāt (prayers) or the 'Asr and Fajr prayers].
Pickthal	Then have patience (O Muhammad). Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hymn the praise of thy Lord at fall of night and in the early hours.
Shakir	Therefore be patient; surely the promise of Allah is true; and ask protection for your fault and sing the praise of

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your Lord in the evening and the morning.

إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ
بِبَالِغِهِ ۖ فَاسْتَعِذْ بِاللَّهِ ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿56﴾

Dispute	يُجَادِلُونَ	Those who	الَّذِينَ	Verily	إِنَّ
Allah's	اللَّهِ	Evidences	آيَاتِ	About	فِي
Having come to them	أَتَاهُمْ ۖ	Any authority	سُلْطَانٍ	Without	بِغَيْرِ
Their breasts	صُدُورِهِمْ	In	فِي	There is nothing else	إِنَّ
Will not	مَا	Arrogance (pride)	كِبْرٌ	Except	إِلَّا
So seek refuge	فَاسْتَعِذْ	Have it	بِبَالِغِهِ ۚ	They	هُمْ
He is	هُوَ	Verily	إِنَّهُ	With Allah	بِاللَّهِ ۚ
		The All-Seer	الْبَصِيرُ	The All-Hearer	السَّمِيعُ

Translit	'Inna Al-Ladhīna Yujādilūna Fī 'Āyāti Allāhi Bighayri Sulṭānin 'Atāhum 'In Fī Ṣudūrihim 'Illā Kibrun Mā Hum Bibālighihi Fāsta'idh Billāhi 'Innahū Huwa As-Samī'u Al-Baṣīru
AhmedAli	بے شک جو لوگ اللہ کی آیتوں میں بغیر اس کے کہ ان کے پاس کوئی دلیل آئی ہو جھگڑتے ہیں اور کچھ نہیں بس ان کے دل میں بڑائی ہے کہ وہ اس تک کبھی پہنچنے والے نہیں سوال اللہ سے پناہ مانگو کیوں کہ وہ سننے والا دیکھنے والا ہے
Jalandhry	جو لوگ بغیر کسی دلیل کے جو ان کے پاس آئی ہو خدا کی آیتوں میں جھگڑتے ہیں ان کے دلوں میں اور کچھ نہیں (ارادہ) عظمت ہے اور وہ اس کو پہنچنے والے نہیں تو خدا کی پناہ مانگو۔ بے شک وہ سننے والا (اور) دیکھنے والا ہے
YusufAli	Those who dispute about the Signs of Allah without any authority bestowed on them— there is nothing in their breasts but (the quest of) greatness, which they shall never attain to: seek refuge, then, in Allah: it is He Who hears and sees (all things).
M.Khan	Verily, those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad SAW) as a Messenger of Allâh and to obey you]. They will never have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad SAW from the arrogant). Verily, it is He Who is the All-Hearer, the All-Seer.
Pickthal	Lo! those who wrangle concerning the revelations of Allah without a warrant having come unto them, there is naught else in their breasts save pride which they will never attain. So take thou refuge in Allah. Lo! He, only He, is the Hearer, the Seer.
Shakir	Surely (as for) those who dispute about the communications of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; Therefore seek refuge in Allah, surely He is the Hearing, the Seeing.

لَخَلْقُ السَّمَاوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿57﴾

And the earth	وَالْأَرْضِ	Of the heavens	السَّمَاوَاتِ	The creation indeed	لَخَلْقُ
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The creation	خَلَقِي	Than	مِنْ	Is greater	أَكْبَرُ
Most	أَكْثَرُ	Yet	وَلَكِنَّ	Of mankind	النَّاسِ
know	يَعْلَمُونَ	Not	لَا	Of mankind	النَّاسِ

Translit	Lakhalqu As-Samāwāti Wa Al-'Arđi 'Akbaru Min Khalqi An-Nāsi Wa Lakinna 'Akthara An-Nāsi Lā Ya`lamūna
AhmedAli	البتہ آسمانوں اور زمین کا پیدا کرنا آدمیوں کے پیدا کرنے کی نسبت بڑا کام ہے لیکن اکثر لوگ نہیں جانتے
Jalandhry	آسمانوں اور زمین کا پیدا کرنا لوگوں کے پیدا کرنے کی نسبت بڑا (کام) ہے لیکن اکثر لوگ نہیں جانتے
YusufAli	Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.
M.Khan	The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.
Pickthal	Assuredly the creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not.
Shakir	Certainly the creation of the heavens and the earth is greater than the creation of the men, but most people do not know

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسِيءُ ۚ قَلِيلًا مَّا تَتَذَكَّرُونَ ﴿٥٨﴾

The blind	الْأَعْمَىٰ	Equal	يَسْتَوِي	And not	وَمَا
Believe	آمَنُوا	Nor those who	وَالَّذِينَ	And those who see	وَالْبَصِيرُ
And not those	وَلَا	Righteous deeds	الصَّالِحَاتِ	And do	وَعَمِلُوا
Do	مَا	Little	قَلِيلًا	Who do evil	الْمُسِيءُ ۚ
				You remember	تَتَذَكَّرُونَ

Translit	Wa Mā Yastawī Al-'A`mā Wa Al-Baṣīru Wa Al-Ladhīna 'Āmanū Wa `Amilū Aṣ-Ṣāliḥāti Wa LāAl-Musi'u Qalilāan Mā Tatadhakkarūna
AhmedAli	اور اندھا اور دیکھنے والا برابر نہیں اور جو لوگ ایمان لائے اور نیک کام کئے وہ اور بدکار برابر نہیں تم بہت ہی کم سمجھتے ہو
Jalandhry	اور اندھا اور آنکھ والا برابر نہیں۔ اور نہ ایمان لانے والے نیکوکار اور نہ بدکار (برابر ہیں) (حقیقت یہ ہے کہ) تم بہت کم غور کرتے ہو
YusufAli	Not equal are the blind and those who (clearly) see: nor are (equal) those who believe and work deeds of righteousness, and those who do evil. Little do ye learn by admonition!
M.Khan	And not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of Allāh — Islāmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!
Pickthal	And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect!
Shakir	And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.

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إِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿59﴾

Is surely coming	لَآتِيَةٌ	The Hour	السَّاعَةَ	Verily	إِنَّ
About it	فِيهَا	Doubt	رَيْبَ	No	لَا
People	النَّاسِ	Most	أَكْثَرَ	Yet	وَلَكِنَّ
		believe	يُؤْمِنُونَ	Not	لَا

Translit	'Inna As-Sā'ata La'ātiyatun Lā Rayba Fīhā Wa Lakinna 'Akthara An-Nāsi Lā Yu'uminūna				
AhmedAli	بے شک قیامت آنے والی ہے اس میں کوئی شک نہیں لیکن اکثر لوگ یقین نہیں کرتے				
Jalandhry	قیامت آنے والی ہے اس میں کچھ شک نہیں۔ لیکن اکثر لوگ ایمان نہیں رکھتے				
YusufAli	The Hour will certainly come: therein is no doubt: yet most men believe not.				
M.Khan	Verily, the Hour (Day of Judgement) is surely coming, there is no doubt it, yet most men believe not.				
Pickthal	Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.				
Shakir	Most surely the hour is coming, there is no doubt therein, but most people do not believe.				

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ ۚ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ

دَاخِرِينَ ﴿60﴾

Invoke Me	ادْعُونِي	Your Lord	رَبُّكُمْ	And said	وَقَالَ
Verily	إِنَّ	To you	لَكُمْ ۚ	I will respond	أَسْتَجِبْ
About	عَنْ	Scorn (are arrogant)	يَسْتَكْبِرُونَ	Those who	الَّذِينَ
Hell	جَهَنَّمَ	They will surely enter	سَيَدْخُلُونَ	My worship	عِبَادَتِي
				In humiliation	دَاخِرِينَ

Translit	Wa Qāla Rabbukum Ad'ūnī 'Astajib Lakum 'Inna Al-Ladhīna Yastakbirūna `An `Ibādatī Sayadkhulūna Jahannama Dākhirīna				
AhmedAli	اور تمہارے رب نے فرمایا ہے مجھے پکارو میں تمہاری دعا قبول کروں گا بے شک جو لوگ میری عبادت سے سرکشی کرتے ہیں عنقریب وہ ذلیل ہو کر دوزخ میں داخل ہوں گے				
Jalandhry	اور تمہارے پروردگار نے کہا ہے کہ تم مجھ سے دعا کرو میں تمہاری (دعا) قبول کروں گا۔ جو لوگ میری عبادت سے ازراہ تکبر کنیا کرتے ہیں۔ عنقریب جہنم میں ذلیل ہو کر داخل ہوں گے				
YusufAli	And your Lord says: "Call on Me; I will answer your (Prayer): But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!"				
M.Khan	And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islāmic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islāmic Monotheism)] they will surely enter Hell in humiliation!"				
Pickthal	And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will				

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	enter hell, disgraced.
Shakir	And your Lord says: Call upon Me, I will answer you; surely those who are too proud for My service shall soon enter hell abased.

اللَّهُ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ مُبْصِرًا ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٦١﴾

Has made	جَعَلَ	Is He Who	الَّذِي	Allah	اللَّهُ
So that you may rest	لِتَسْكُنُوا	The night	اللَّيْلِ	For you	لَكُمْ
To see	مُبْصِرًا ۚ	And the day (hours) for you	وَالنَّهَارَ	Therein	فِيهِ
Is full of	لَذُو	Allah	اللَّهُ	Truly	إِنَّ
Mankind	النَّاسِ	To (upon)	عَلَى	Bounty	فَضْلٍ
People	النَّاسِ	Most	أَكْثَرَ	Yet	وَلَٰكِنَّ
		Give thanks	يَشْكُرُونَ	Not	لَا

Translit	Allāhu Al-Ladhī Ja`ala Lakumu Al-Layla Litaskunū Fīhi Wa An-Nahāra Mubshirāan 'Inna Allāha Ladhū Fadlin `Alā An-Nāsi Wa Lakinna 'Akthara An-Nāsi Lā Yashkurūna
AhmedAli	اللہ ہی ہے جس نے تمہارے لیے رات بنائی تاکہ اس میں آرام کرو اور دن کو ہر چیز دکھانے والا بنایا بے شک اللہ لوگوں پر بڑے فضل والا ہے لیکن اکثر لوگ شکر نہیں کرتے
Jalandhry	خدا ہی تو ہے جس نے تمہارے لئے رات بنائی کہ اس میں آرام کرو اور دن کو روشن بنایا (کہ اس میں کام کرو) بے شک خدا لوگوں پر فضل کرنے والا ہے۔ لیکن اکثر لوگ شکر نہیں کرتے
YusufAli	It is Allah Who has made the Night for you that ye may rest therein, and the Day, as that which helps (you) to see. Verily Allah is Full of Grace and Bounty to men: yet most men give no thanks.
M.Khan	Allāh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allāh is full of Bounty to mankind, yet most of mankind give no thanks.
Pickthal	Allah it is Who hath appointed for you night that ye may rest therein, and day for seeing. Lo! Allah is a Lord of bounty for mankind, yet most of mankind give not thanks.
Shakir	Allah is He Who made for you the night that you may rest therein and the day to see; most surely Allah is Gracious to men, but most men do not give thanks.

ذُلِّكُمْ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۖ لَا إِلَهَ إِلَّا هُوَ ۚ فَأَنَّى تُؤْفَكُونَ ﴿٦٢﴾

Your Lord	رَبُّكُمْ	Allah	اللَّهُ	That is	ذُلِّكُمْ
Things	شَيْءٍ	Of all	كُلِّ	The Creator	خَالِقُ
But	إِلَّا	God	إِلَهَ	There is no	لَا
You are deluded away	تُؤْفَكُونَ	How then	فَأَنَّى	He	هُوَ ۚ

The Holy Quran

The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

Translit	<i>Dhalikumu Allāhu Rabbukum Khāliq Kulli Shay'in Lā 'Ilāha 'Illā Huwa Fa'annā Tu'ufakūna</i>
AhmedAli	یہی اللہ تمہارا رب ہے ہر چیز کا پیدا کرنے والا اس کے سوا کوئی معبود نہیں پھر کہاں لئے جا رہے ہو
Jalandhry	یہی خدا تمہارا پروردگار ہے جو ہر چیز کا پیدا کرنے والا ہے۔ اس کے سوا کوئی معبود نہیں پھر تم کہاں بھٹک رہے ہو؟
YusufAli	Such is Allah, your Lord, the Creator of all things, there is no god but He: then how ye are deluded away from the Truth!
M.Khan	That is Allāh, your Lord, the Creator of all things, Lā ilāha illa Huwa (none has the right to be worshipped but He), How here then are you turning away (from Allāh, by worshipping others instead of Him)!
Pickthal	Such is Allah, your Lord, the Creator of all things, There is no God save Him. How then are ye perverted?
Shakir	That is Allah, your Lord, the Creator of everything; there is no Allah but He; whence are you then turned away?

كَذَلِكَ يُؤْفَكُ الَّذِينَ كَانُوا بِآيَاتِ اللَّهِ يَجْحَدُونَ ﴿63﴾

Those who	الَّذِينَ	Were deluded	يُؤْفَكُ	Thus	كَذَلِكَ
Of Allah	اللَّهِ	In the proofs	بِآيَاتِ	Were	كَانُوا
				denying	يَجْحَدُونَ

Translit	<i>Kadhālika Yu'ufaku Al-Ladhīna Kānū Bi'āyāti Allāhi Yajhādūna</i>
AhmedAli	اسی طرح وہ لوگ بھی لئے چلا کرتے تھے جو اللہ کی نشانیوں کا انکار کیا کرتے تھے
Jalandhry	اسی طرح وہ لوگ بھٹک رہے تھے جو خدا کی آیتوں سے انکار کرتے تھے
YusufAli	Thus are deluded those who are wont to reject the Signs of Allah.
M.Khan	Thus were turned away those who used to deny the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh.
Pickthal	Thus are they perverted who deny the revelations of Allah.
Shakir	Thus were turned away those who denied the communications of Allah.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ ذَلِكُمُ اللَّهُ رَبُّكُمْ ۖ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿64﴾

Has made	جَعَلَ	Who	الَّذِي	Allah is He	اللَّهُ
As a dwelling place	قَرَارًا	The earth	الْأَرْضَ	For you	لَكُمْ
And He has given you shape	وَصَوَّرَكُمْ	As a canopy	بِنَاءً	And the sky	وَالسَّمَاءَ
And has provided you	وَرَزَقَكُمْ	Your shapes	صُورَكُمْ	And made good	فَأَحْسَنَ
That is	ذَلِكُمْ	Good things	الطَّيِّبَاتِ ۚ	Of	مِنَ
Then blessed be	فَتَبَارَكَ	Your Lord	رَبُّكُمْ ۖ	Allah	اللَّهُ
Of the worlds	الْعَالَمِينَ	The Lord	رَبُّ	Allah	اللَّهُ

The Holy Quran

The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

Translit	<i>Allāhu Al-Ladhī Ja`ala Lakumu Al-'Arḍa Qarārān Wa As-Samā'a Binā'an Wa Ṣawwarakum Fa'aḥsana Ṣuwarakum Wa Razaqakum Mina Aṭ-Ṭayyibāti Dhalikumu Allāhu Rabbukum Fatabāraka Allāhu Rabbu Al-'Ālamīna</i>
AhmedAli	اللہ ہی ہے جس نے تمہارے لیے زمین کو آرام گاہ بنایا اور آسمان کو چھت اور تمہاری صورتیں بنائیں اور پاکیزہ چیزوں سے تمہیں رزق دیا وہی اللہ تمہارا پالنے والا ہے پس سارے جہان کا پالنے والا اللہ ہی بابرکت ہے
Jalandhry	خدا ہی تو ہے جس نے زمین کو تمہارے لئے ٹھہرنے کی جگہ اور آسمان کو چھت بنایا اور تمہاری صورتیں بنائیں اور صورتیں بھی خوب بنائیں اور تمہیں پاکیزہ چیزیں کھانے کو دیں۔ یہی خدا تمہارا پروردگار ہے۔ پس خدائے پروردگار عالم بہت ہی بابرکت ہے
YusufAli	It is Allah Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shapes, and made your shape beautiful— and has provided for you Sustenance, Of things pure and good— such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!
M.Khan	Allāh, it is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allāh, your Lord, so Blessed is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists).
Pickthal	Allah it is Who appointed for you the earth for a dwelling-place and the sky for a canopy, and fashioned you and perfected your shapes, and hath provided you with good things. Such is Allah, your Lord. Then blessed be Allah, the Lord of the Worlds!
Shakir	Allah is He Who made the earth a resting-place for you and the heaven a canopy, and He formed you, then made goodly your forms, and He provided you with goodly things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds.

هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿65﴾

There is no	لَا	The Ever Living	الْحَيُّ	He is	هُوَ
He	هُوَ	But	إِلَّا	God	إِلَهَ
To Him	لَهُ	Making pure	مُخْلِصِينَ	So invoke Him	فَادْعُوهُ
Be to Allah	لِلَّهِ	All the praise	الْحَمْدُ	Your worship	الدِّينَ ۚ
		Of the worlds	الْعَالَمِينَ	The Lord	رَبِّ

Translit	<i>Huwa Al-Ḥayyu Lā 'Ilāha 'Illā Huwa Fād'ūhu Mukhliṣīna Lahu Ad-Dīna Al-Ḥamdu Lillāhi Rabbi Al-'Ālamīna</i>
AhmedAli	وہی ہمیشہ زندہ ہے اس کے سوا کوئی معبود نہیں پس اسی کو پکارو خاص اسی کی بندگی کرتے ہوئے سب تعریف اللہ کے لیے ہے جو سارے جہان کا پالنے والا ہے
Jalandhry	وہ زندہ ہے (جسے موت نہیں) اس کے سوا کوئی عبادت کے لائق نہیں تو اس کی عبادت کو خالص کر کر اسی کو پکارو۔ ہر طرح کی تعریف خدا ہی کو (سزاوار) ہے جو تمام جہان کا پروردگار ہے
YusufAli	He is the living (One): There is no god but He: Call upon Him giving Him sincere devotion. Praise be to Allah Lord of the Worlds!
M.Khan	He is the Ever Living, Lā ilāha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allāh's sake only, and not to show off, and not to setting up rivals with Him in worship). All the praises and thanks are to Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)

The Holy Quran

The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

Pickthal	He is the Living One. There is no God save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!
Shakir	He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِيَ الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ﴾ 66 ﴿

I have been forbidden	نُهَيْتُ	Verily	إِنِّي	Say	قُلْ
Those whom	الَّذِينَ	Worship	أَعْبُدَ	To	أَنْ
Allah	اللَّهُ	Besides	مِنْ دُونِ	You invoke	تَدْعُونَ
Evidences	الْبَيِّنَاتُ	There have come to me	جَاءَنِيَ	Since	لَمَّا
And I am commanded	وَأُمِرْتُ	My Lord	رَبِّي	From	مِنْ
To the Lord	لِرَبِّ	Submit	أُسْلِمَ	To	أَنْ
				Of the worlds	الْعَالَمِينَ

Translit	<i>Qul 'Innī Nuhītu 'An 'A'buda Al-Ladhīna Tad`ūna Min Dūni Allāhi Lammā Jā'aniya Al-Bayyinātu Min Rabbī Wa 'Umirtu 'An 'Uslima Lirabbi Al-'Ālamīna</i>
AhmedAli	کہ دو مجھے تو ان چیزوں کی عبادت سے منع کیا گیا ہے جن کو تم اللہ کے سوا پکارتے ہو جب کہ میرے رب کی طرف سے میرے پاس کھلی کھلی نشانیاں آچکی ہیں اور مجھے یہ حکم دیا گیا ہے کہ میں رب العالمین کے سامنے سر جھکاؤں
Jalandhry	(اے محمد صلی اللہ علیہ وسلم ان سے) کہہ دو کہ مجھے اس بات کی ممانعت کی گئی ہے کہ جن کو تم خدا کے سوا پکارتے ہو ان کی پرستش کروں (اور میں ان کی کیونکر پرستش کروں) جب کہ میرے پاس میرے پروردگار (کی طرف) سے کھلی دلیلیں آچکی ہیں اور مجھ کو یہ حکم ہوا ہے کہ پروردگار عالم ہی کا تابع فرمان ہوں
YusufAli	Say: "I have been forbidden to invoke those whom ye invoke besides Allah— seeing that the Clear Signs have come to me from my Lord: and I have been commanded to submit (in Islam) to the Lord of the Worlds."
M.Khan	Say (O Muhammad SAW): "I have been forbidden to worship those whom you worship besides Allāh, since there have come to me evidences from my Lord, and I am commanded to submit (in Islām) to the Lord of the 'Ālamīn (mankind, jinn and all that exists).
Pickthal	Say (O Muhammad): I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds.
Shakir	Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the Lord of the worlds.

هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لَتَكُونُوا شُيُوخًا ۚ وَمِنْكُمْ مَنْ يُتَوَفَّىٰ مِنْ قَبْلُ ۚ وَلِتَبْلُغُوا أَجَلًا مُّسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ

﴿67﴾

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The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

Has created you	خَلَقَكُمْ	Who	الَّذِي	He, it is	هُوَ
Then	ثُمَّ	Dust	تُرَابٍ	From	مِنْ
Then	ثُمَّ	A mixed drop of male and female discharge	نُطْفَةٍ	From	مِنْ
Then	ثُمَّ	A clot	عَلَقَةٍ	Of	مِنْ
Then	ثُمَّ	As children	طِفْلًا	Brings you forth	يُخْرِجُكُمْ
Then afterwards	ثُمَّ	The age of full strength	أَشَدَّكُمْ	To reach	لِتَبْلُغُوا
And among you	وَمِنْكُمْ	Old	شُيُوخًا	To be	لِتَكُونُوا
Before	مِنْ قَبْلُ	Die	يُتَوَفَّى	Who	مَنْ
An appointed	مُسَمًّى	Term	أَجَلًا	And that you reach	وَلِتَبْلُغُوا
		You may understand	تَعْقِلُونَ	In order that	وَلَعَلَّكُمْ

Translit	<i>Huwa Al-Ladhī Khalaqakum Min Turābin Thumma Min Nutfatin Thumma Min `AlaqaatinThumma Yukhrijukum Ṭiflāan Thumma Litablughū 'Ashuddakum Thumma LitakūnūShuyūkhāan Wa Minkum Man Yutawaffā Min Qablu Wa Litablughū 'Ajalāan Musammāan Wa La'allakum Ta`qilūna</i>
AhmedAli	وہی ہے جس نے تمہیں مٹی سے پھر نطفے سے پھر خون بستہ سے پیدا کیا پھر وہ تمہیں بچہ بنا کر نکالتا ہے پھر باقی رکھتا ہے تاکہ تم اپنی جوانی کو پہنچو پھر یہاں تک کہ تم بوڑھے ہو جاتے ہو کچھ تم میں اس سے پہلے مر جاتے ہیں (بعض کو زندہ رکھتا ہے اور تاکہ تم وقت مقررہ تک پہنچو اور تاکہ تم سمجھو
Jalandhry	وہی تو ہے جس نے تم کو (پہلے) مٹی سے پیدا کیا۔ پھر نطفہ بنا کر پھر لو تھرا بنا کر پھر تم کو نکالتا ہے (کہ تم) بچے (ہوتے ہو) پھر تم اپنی جوانی کو پہنچتے ہو۔ پھر بوڑھے ہو جاتے ہو۔ اور کوئی تم میں سے پہلے ہی مر جاتا ہے اور تم (موت کے) وقت مقرر تک پہنچ جاتے ہو اور تاکہ تم سمجھو
YusufAli	It is He Who has created you from dust, then from a sperm-drop, then from a leech-like clot; then does He get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old— though of you there are some who die before;— and lets you reach a Term appointed: in order that ye may learn wisdom.
M.Khan	It is He, Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women),— though some among you die before,— and that you reach an appointed term, in order that you may understand.
Pickthal	He it is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men - though some among you die before - and that ye reach an appointed term, that haply ye may understand.
Shakir	He it is Who created you from dust, then from a small life germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old-- and of you there are some who are caused to die before-- and that you may reach an appointed term, and that you may understand.

هُوَ الَّذِي يُحْيِي وَيُمِيتُ ۖ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾

Gives life	يُحْيِي	Who	الَّذِي	He, it is	هُوَ
He decides upon	قَضَىٰ	And when	فَإِذَا	And causes death	وَيُمِيتُ ۖ

The Holy Quran

The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

He sais	يَقُولُ	Only	فَإِنَّمَا	A thing	أَمْرًا
And it is	فَيَكُونُ	Be	كُنْ	To it	لَهُ

Translit	Huwa Al-Ladhī Yuḥyī Wa Yumītu Fa'idhā Qadā 'Amrāan Fa'innamā Yaqūlu Lahu KunFayakūnu				
AhmedAli	وہی ہے جو زندہ کرتا ہے اور مارتا ہے پس جب وہ کسی امر کیا فیصلہ کر لیتا ہے تو صرف اس سے یہی کہتا ہے کہ ہو یا تو وہ ہو جاتا ہے				
Jalandhry	وہی تو ہے جو جلاتا ہے اور مارتا ہے۔ پھر جب وہ کوئی کام کرنا (اور کسی کو پیدا کرنا) چاہتا ہے تو اس سے کہہ دیتا ہے کہ ہو یا تو وہ جاتا ہے				
YusufAli	It is He Who gives Life and Death; and when He decides upon an affair, He says to it "Be" and it is.				
M.Khan	He it is Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" — and it is.				
Pickthal	He it is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.				
Shakir	He it is Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.				

أَلَمْ تَرَ إِلَى الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ أَنِّي يُصْرِفُونَ ﴿69﴾

(to)	إِلَى	See you	تَرَ	Do not	أَلَمْ
About	فِي	Dispute	يُجَادِلُونَ	Those who	الَّذِينَ
How	أَنِّي	Of Allah	اللَّهِ	The evidences	آيَاتِ
				Are they turning away	يُصْرِفُونَ

Translit	'Alam Tarā 'Ilā Al-Ladhīna Yujādilūna Fī 'Āyāti Allāhi 'Annā Yuṣrafūna				
AhmedAli	کیا آپ نے ان لوگوں کو نہیں دیکھا جو اللہ کی آیتوں میں جھگڑتے ہیں وہ کہاں پھرے چلے جا رہے ہیں				
Jalandhry	کیا تم نے ان لوگوں کو نہیں دیکھا جو خدا کی آیتوں میں جھگڑتے ہیں۔ یہ کہاں بھٹک رہے ہیں؟				
YusufAli	Seest thou not those that dispute concerning the signs of Allah? How are they turned away (from Reality)?				
M.Khan	See you not those who dispute about the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh? How are they turning away (from the truth, i.e. Islâmic Monotheism to the falsehood (i.e. polytheism)?				
Pickthal	Hast thou not seen those who wrangle concerning the revelations of Allah, how they are turned away? -				
Shakir	Have you not seen those who dispute with respect to the communications of Allah: how are they turned away?				

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَبِمَا أَرْسَلْنَا بِهِ رُسُلَنَا ۖ فَسَوْفَ يَعْلَمُونَ ﴿70﴾

The Book	بِالْكِتَابِ	Deny	كَذَّبُوا	Those who	الَّذِينَ
(with it)	بِهِ	We sent	أَرْسَلْنَا	And that with which	وَبِمَا
They will come to know	يَعْلَمُونَ	Then	فَسَوْفَ	Our Messengers	رُسُلَنَا ۖ

Translit	Al-Ladhīna Kadhdhabū Bil-Kitābi Wa Bimā 'Arsalnā Bihi Rusulanā Fasawfa Ya`lamūna				
AhmedAli	وہ لوگ جنہوں نے کتاب کو اور جو کچھ ہم نے رسولوں کو دے کر بھیجا تھا سب کو جھٹلایا پس انہیں معلوم ہو جائے گا				

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Jalandhry	جن لوگوں نے کتاب (خدا) کو اور جو کچھ ہم نے پیغمبروں کو دے کر بھیجا اس کو جھٹلایا۔ وہ عنقریب معلوم کر لیں گے
YusufAli	Those who reject the Book and the (revelations) with which We sent Our messengers: But soon shall they know—
M.Khan	Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).
Pickthal	Those who deny the Scripture and that wherewith We send Our messengers. But they will come to know,
Shakir	Those who reject the Book and that with which We have sent Our Messenger; but they shall soon come to know,

إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ﴿٧١﴾

Rounded over	في	Iron collars will be	الْأَغْلَالُ	When	إِذِ
They shall be dragged along	يُسْحَبُونَ	And the chains	وَالسَّلَاسِلُ	Their necks	أَعْنَاقِهِمْ

Translit	'Idhi Al-'Aghlālu Fī 'A`nāqihim Wa As-Salāsilu Yushabūna
AhmedAli	جب کہ طوق اور زنجیریں ان کے گلے میں ڈال کر کھسکیے جائیں گے
Jalandhry	جب کہ ان کی گردنوں میں طوق اور زنجیریں ہوں گی (اور) کھسکیے جائیں گے
YusufAli	When the yokes (shall be) round their necks, and the chains; they shall be dragged along—
M.Khan	When iron collars will be rounded over their necks, and the chains, they shall be dragged along
Pickthal	When carcans are about their necks and chains. They are dragged
Shakir	When the fetters and the chains shall be on their necks; they shall be dragged

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

Then	ثُمَّ	The boiling water	الْحَمِيمِ	In	فِي
They will be burned	يُسْجَرُونَ	The Fire	النَّارِ	In	فِي

Translit	Fī Al-Ĥamīmi Thumma Fī An-Nāri Yusjarūna
AhmedAli	کھولتے پانی میں پھر آگ میں جھونکے جائیں گے
Jalandhry	(یعنی) کھولتے ہوئے پانی میں۔ پھر آگ میں جھونک دیئے جائیں گے
YusufAli	In the boiling fetid fluid, then in the Fire shall they be burned;
M.Khan	In the boiling water, then they will be burned in the Fire.
Pickthal	Through boiling waters; then they are thrust into the Fire.
Shakir	Into boiling water, then in the fire shall they be burned;

ثُمَّ قِيلَ لَهُمْ أَيْنَ مَا كُنْتُمْ تُشْرِكُونَ ﴿٧٣﴾

To them	لَهُمْ	It will be said	قِيلَ	Then	ثُمَّ
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سورة غافر

You used	كُنْتُمْ	What	مَا	Where is	أَيْنَ
				To join in worship as partners	تُشْرِكُونَ

Translit	Thumma Qīla Lahum 'Ayna Mā Kuntum Tushrikūna
AhmedAli	پھر ان سے کہا جائے گا کہاں میں جنہیں تم شریک بتاتے تھے
Jalandhry	پھر ان سے کہا جائے گا کہ وہ کہاں میں جن کو تم (خدا کے) شریک بتاتے تھے
YusufAli	Then shall it be said to them: "Where are the (deities) to which ye gave part-worship—
M.Khan	Then it will be said to them: "Where are (all) those whom you used to join in worship as partners.
Pickthal	Then it is said unto them: Where are (all) that ye used to make partners (in the Sovereignty)
Shakir	Then shall it be said to them: Where is that which you used to set up

مِنْ دُونِ اللَّهِ ۖ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُو مِنْ قَبْلُ شَيْئًا ۚ كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ

﴿74﴾

They will say	قَالُوا	Allah	اللَّهُ ۖ	Besides	مِنْ دُونِ
Nay but	بَلْ	From us	عَنَّا	They have vanished	ضَلُّوا
Invoke	نَدْعُو	We did	نَكُنْ	Not	لَمْ
Thus	كَذَلِكَ	Anything	شَيْئًا ۚ	Before	مِنْ قَبْلُ
disbelievers	الْكَافِرِينَ	Allah	اللَّهُ	Leads astray	يُضِلُّ

Translit	Min Dūni Allāhi Qālū Ḍallū `Annā Bal Lam Nakun Nad`ū Min Qablu Shay`āan Kadhālika Yuḍillu Allāhu Al-Kāfirīna
AhmedAli	اللہ کے سوا وہ کہیں گے ہم سے وہ کھوئے گئے بلکہ ہم تو اس سے پہلے کسی چیز کو بھی نہیں پکارتے تھے اسی طرح اللہ کافروں کو گمراہ کرتا ہے
Jalandhry	(یعنی غیر خدا) کہیں گے وہ تو ہم سے جاتے رہے بلکہ ہم تو پہلے کسی چیز کو پکارتے ہی نہیں تھے۔ اسی طرح خدا کافروں کو گمراہ کرتا ہے
YusufAli	"In derogation of Allah?" They will reply: "They have left us in the lurch: nay, we invoked not of old anything (that had real existence)." Thus does Allah leave the Unbelievers to stray.
M.Khan	"Besides Allāh"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allāh leads astray the disbelievers.
Pickthal	Beside Allah? They say: They have failed us; but we used not to pray to anything before. Thus doth Allah send astray the disbelievers (in His guidance).
Shakir	Besides Allah? They shall say: They are gone away from us, nay, we used not to call upon anything before. Thus does Allah confound the unbelievers.

ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَمْرَحُونَ ﴿75﴾

You had been	كُنْتُمْ	Because	بِمَا	That was	ذَلِكُمْ
Earth	الْأَرْضِ	In	فِي	Delighted	تَفْرَحُونَ

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And that	وَبِمَا	The right	الْحَقِّ	Without	بِغَيْرِ
		Rejoice extremely	تَمْرَحُونَ	You used to	كُنْتُمْ

Translit	<i>Dhālikum Bimā Kuntum Tafrahūna Fī Al-'Arḍi Bighayri Al-Ḥaqqi Wa Bimā Kuntum Tamrahūna</i>
AhmedAli	یہ عذاب تمہیں اس لیے ہوا کہ تم ملک میں ناحق خوشیاں مناتے تھے اور اس لیے بھی کہ تم اترایا کرتے تھے
Jalandhry	یہ اس کا بدلہ ہے کہ تم زمین میں حق کے بغیر (یعنی اس کے خلاف) خوش ہوا کرتے تھے اور اس کی (سزا ہے) کہ اترایا کرتے تھے
YusufAli	"That was because ye were wont to rejoice on the earth in things other than the Truth, and that ye were wont to be insolent.
M.Khan	That was because you had been exulting in the earth without any right (by worshipping others instead of Allāh and by committing crimes), and that you used to rejoice extremely (in your error).
Pickthal	(And it is said unto them): This is because ye exulted in the earth without right, and because ye were petulant.
Shakir	That is because you exulted in the land unjustly and because you behaved insolently.

ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوًى الْمُتَكَبِّرِينَ ﴿76﴾

Of Hell	جَهَنَّمَ	The gates	أَبْوَابَ	Enter	ادْخُلُوا
What an evil	فَبِئْسَ	Therein	فِيهَا ۖ	To abide (forever)	خَالِدِينَ
		To the arrogant	الْمُتَكَبِّرِينَ	Abode	مَثْوًى

Translit	<i>Adkhulū 'Abwāba Jahannama Khālidīna Fihā Fabi'sa Mathwā Al-Mutakabbirīna</i>
AhmedAli	جہنم کے دروازوں میں ہمیشہ رہنے کے لیے داخل ہو جاؤ پھر تکبر کرنے والوں کا کیا ہی برا ٹھکانہ ہے
Jalandhry	(اب) جہنم کے دروازوں میں داخل ہو جاؤ۔ ہمیشہ اسی میں رہو گے۔ متکبروں کا کیا برا ٹھکانا ہے
YusufAli	"Enter ye the gates of Hell, to dwell therein: and evil is (this) abode of the arrogant!"
M.Khan	Enter the gates of Hell to abide therein, and (indeed) what an evil abode of the arrogant!
Pickthal	Enter ye the gates of hell, to dwell therein. Evil is the habitation of the scornful.
Shakir	Enter the gates of hell to abide therein, evil then is the abode of the proud.

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتُوفِّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ

﴿77﴾

Promise	وَعْدَ	Verily	إِنَّ	So be patient	فَاصْبِرْ
And whether	فَإِمَّا	Is true	حَقٌّ ۖ	Allah's	اللَّهُ
What	الَّذِي	Some part of	بَعْضَ	We show you	نُرِيَنَّكَ
We cause you to die	نَتُوفِّيَنَّكَ	Or	أَوْ	We have promised them	نَعِدُهُمْ
		They all shall be returned	يُرْجَعُونَ	Then it is to Us	فَإِلَيْنَا

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سورة غافر

Translit	<i>Fāṣḥir 'Inna Wa`da Allāhi Ḥaqqun Fa'immā Nuriyannaka Ba`da Al-Ladhī Na`iduhum 'Aw Natawaffayannaka Fa'ilaynā Yurja`ūna</i>
AhmedAli	پھر صبر کر بے شک اللہ کا وعدہ سچا ہے پھر جس (عذاب) کا ہم ان سے وعدہ کر رہے ہیں کچھ توخوڑا سا اگر ہم آپ کو دکھادیں یا ہم آپ کو وفات دے دیں تو ہماری طرف ہی سب لوٹائے جائیں گے
Jalandhry	تو (اے پیغمبر) صبر کرو خدا کا وعدہ سچا ہے۔ اگر ہم تم کو کچھ اس میں سے دکھادیں جس کا ہم تم سے وعدہ کرتے ہیں۔ (یعنی کافروں پر عذاب نازل کریں) یا تمہاری مدت حیات پوری کر دیں تو ان کو ہماری ہی طرف لوٹ کر آنا ہے
YusufAli	So persevere in patience! For the Promise of Allah is true: and whether We show thee (in this life) some part of what We promise them— or We take thy soul (to Our Mercy) (before that)— (in any case) it is to Us that they shall (all) return.
M.Khan	So be patient (O Muhammad SAW), verily, the Promise of Allāh is true, and whether We show you (O Muhammad SAW in this world) some part of what We have promised them, or We cause you to die, then still it is to Us they all shall be returned.
Pickthal	Then have patience (O Muhammad). Lo! the promise of Allah is true. And whether we let thee see a part of that which We promise them, or (whether) We cause thee to die, still unto Us they will be brought back.
Shakir	So be patient, surely the promise of Allah is true. So should We make you see part of what We threaten them with, or should We cause you to die, to Us shall they be returned.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ مِنْهُمْ مَنْ قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَنْ لَمْ نَقْصُصْ عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

Messengers	رُسُلًا	We have sent	أَرْسَلْنَا	And indeed	وَلَقَدْ
Of them (whom)	مَنْ	Of some	مِنْهُمْ	Before you	مِنْ قَبْلِكَ
And some of them	وَمِنْهُمْ	To you	عَلَيْكَ	We have related their story	قَصَصْنَا
E have related (their) story	نَقْصُصْ	Not	لَمْ	Whom	مَنْ
It was	كَانَ	And not	وَمَا	To you	عَلَيْكَ ۚ
He should bring	يَأْتِي	That	أَنْ	Given to any Messenger	لِرَسُولٍ
By the leave	بِإِذْنِ	Except	إِلَّا	A sign	بِآيَةٍ
Comes	جَاءَ	So, when	فَإِذَا	Of Allah	اللَّهِ ۚ
The matter will be decided	فُضِيَ	Of Allah	اللَّهِ	The Commandment	أَمْرٍ
Then	هُنَالِكَ	And would lose	وَخَسِرَ	With truth	بِالْحَقِّ
				The followers of the falsehood	الْمُبْطِلُونَ

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The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

Translit	<i>Wa Laqad 'Arsalnā Rusulāan Min Qablika Minhum Man Qaṣṣanā `Alayka Wa Minhum Man Lam Naqṣuṣ `Alayka Wa Mā Kāna Lirasūlin 'An Ya'tiya Bi'āyatin 'Illā Bi'idhni Allāhi Fa'idhā Jā'a 'Amru Allāhi Qudīya Bil-Ḥaqqi Wa Khasira Hunālika Al-Mubṭilūna</i>
AhmedAli	اور ہم نے آپ سے پہلے کئی رسول بھیجے تھے بعض ان میں سے وہ ہیں جن کا حال ہم نے آپ پر بیان کر دیا اور بعض وہ ہیں کہ ہم نے آپ پر انکا حال بیان نہیں کیا اور کسی رسول سے یہ نہ ہو سکا کہ کوئی معجزہ اذن الہی کے سوا ظاہر کر سکے پھر جس وقت اللہ کا حکم آئے گا ٹھیک فیصلہ ہو جائے گا اور اس وقت باطل پرست نقصان اٹھائیں گے
Jalandhry	اور ہم نے تم سے پہلے (بہت سے) پیغمبر بھیجے۔ ان میں کچھ تو ایسے ہیں جن کے حالات تم سے بیان کر دیئے ہیں اور کچھ ایسے ہیں جن کے حالات بیان نہیں کئے۔ اور کسی پیغمبر کا مقدور نہ تھا کہ خدا کے حکم کے سوا کوئی نشانی لائے۔ پھر جب خدا کا حکم آپنچا تو انصاف کے ساتھ فیصلہ کر دیا گیا اور اہل باطل نقصان میں پڑ گئے
YusufAli	We did aforetime send messengers before thee: of them there are some whose story We have related to thee, and some whose story We have not related to thee. It was not (possible) for any messenger to bring a Sign except by the leave of Allah: but when the Command of Allah issued, the matter was decided in truth and justice, and there perished there and then, those who stood on Falsehoods.
M.Khan	And, indeed We have sent Messengers before you (O Muhammad SAW); of some of them We have related to you their story And of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the Leave of Allāh. But, when comes the Commandment of Allāh, the matter will be decided with truth, and the followers of falsehood will then be lost.
Pickthal	Verily We sent messengers before thee, among them those of whom We have told thee, and some of whom We have not told thee; and it was not given to any messenger that he should bring a portent save by Allah's leave, but when Allah's commandment cometh (the cause) is judged aright, and the followers of vanity will then be lost.
Shakir	And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾

Has made	جَعَلَ	He Who	الَّذِي	Allah, it is	اللَّهُ
That you may ride on	لِتَرْكَبُوا	Cattle	الْأَنْعَامَ	For you	لَكُمْ
You eat	تَأْكُلُونَ	And some of them	وَمِنْهَا	Some of them	مِنْهَا

Translit	<i>Allāhu Al-Ladhī Ja`ala Lakumu Al-'An`ām Litarkabū Minhā Wa Minhā Ta'kulūna</i>
AhmedAli	اللہ ہی ہے جس نے تمہارے لیے چوپائے بنائے تاکہ تم ان میں سے بعض پر سوار ہو اور بعض کو تم کھاتے ہو
Jalandhry	خدا ہی تو ہے جس نے تمہارے لئے چارپائے بنائے تاکہ ان میں سے بعض پر سوار ہو اور بعض کو تم کھاتے ہو
YusufAli	It is Allah Who made cattle for you, that ye may use some for riding and some for food;
M.Khan	Allāh, it is He Who has made cattle for you, that you may ride on some of them and of some you eat.
Pickthal	Allah it is Who hath appointed for you cattle, that ye may ride on some of them, and eat of some -
Shakir	Allah is He Who made the cattle for you that you may ride on some of them, and some of them you eat.

The Holy Quran

The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿80﴾

Benefits	مَنَافِعُ	In them	فِيهَا	And you have	وَلَكُمْ
A desire that is	حَاجَةً	On them	عَلَيْهَا	And that you may reach	وَلِتَبْلُغُوا
And on them	وَعَلَيْهَا	Your breasts	صُدُورِكُمْ	In	فِي
You are carried	تُحْمَلُونَ	The ships	الْفُلْكِ	And on	وَعَلَى

Translit	Wa Lakum Fīhā Manāfi`u Wa Litablughū `Alayhā Hājatan Fī Ṣudūrikum Wa `Alayhā Wa `AlāAl-Fulki Tuḥmalūna				
AhmedAli	اور تمہارے لیے ان میں بہت سے فوائد ہیں اور تاکہ تم ان پر سوار ہو کر اپنی حاجت کو پہنچو جو تمہارے سینوں میں ہے اور ان پر اور نیز کشتیوں پر تم سوار کیے جاتے ہو				
Jalandhry	اور تمہارے لئے ان میں (اور بھی) فائدے ہیں اور اس لئے بھی کہ (کہیں جانے کی) تمہارے دلوں میں جو حاجت ہو ان پر (پہنچ کر وہاں) پہنچ جاؤ۔ اور ان پر اور کشتیوں پر تم سوار ہوتے ہو				
YusufAli	And there are (other) advantages in them for you (besides); that ye may through them attain to any need (there may be) in your hearts; and on them and on ships ye are carried.				
M.Khan	And you have (many other) benefits from them, and that you may reach by their means a desire that is in your breasts (i.e. carry your goods, loads, etc.), and on them and on ships you are carried.				
Pickthal	(Many) benefits ye have from them - and that ye may satisfy by their means a need that is in your breasts, and may be borne upon them as upon the ship.				
Shakir	And there are advantages for you in them, and that you may attain thereon a want which is in your breasts, and upon them and upon the ships you are borne.				

وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ تُنْكِرُونَ ﴿81﴾

So which	فَأَيَّ	His signs	آيَاتِهِ	And He shows you	وَيُرِيكُمْ
Do you deny	تُنْكِرُونَ	Of allah	اللَّهِ	Of the Signs	آيَاتِ

Translit	Wa Yurīkum 'Āyātihi Fa'ayya 'Āyāti Allāhi Tunkirūna				
AhmedAli	اور وہ تمہیں اپنی نشانیاں دکھاتا ہے پس تم اللہ کی کون کون سی نشانیاں کا انکار کرو گے				
Jalandhry	اور وہ تمہیں اپنی نشانیاں دکھاتا ہے تو تم خدا کی کن کن نشانیاں کو نہ مانو گے				
YusufAli	And He shows you (always) His Signs; then which of the Signs of Allah will ye deny?				
M.Khan	And He shows you His Ayat, (Signs and Proofs) (of His Oneness in all the above mentioned things). Which, then of the Ayat (Signs and Proofs) of Allāh do you deny?				
Pickthal	And He showeth you His tokens. Which, then, of the tokens of Allah do ye deny?				
Shakir	And He shows you His signs: which then of Allah's signs will you deny?				

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ ۚ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ
قُوَّةً وَأَثَارًا فِي الْأَرْضِ فَمَا أُغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿82﴾

Through	فِي	Traveled	يَسِيرُوا	Have they not	أَفَلَمْ
How	كَيْفَ	And seen	فَيَنْظُرُوا	The earth	الْأَرْضِ
Of those	الَّذِينَ	The end	عَاقِبَةُ	Was	كَانَ
They were	كَانُوا	Before them	قَبْلِهِمْ ۚ	From	مِنْ
And mightier	وَأَشَدَّ	Than them	مِنْهُمْ	More numerous	أَكْثَرَ
In	فِي	And in the traces	وَأَثَارًا	In strength	قُوَّةً
Availed	أُغْنَى	Yet, not	فَمَا	The land	الْأَرْضِ
They used to	كَانُوا	All that	مَا	Them	عَنْهُمْ
				earn	يَكْسِبُونَ

Translit	'Afalām Yasīrū Fī Al-'Arḍi Fayanẓurū Kayfa Kāna `Āqibatu Al-Ladhīna Min Qablihim Kānū'Akthara Minhum Wa 'Ashadda Qūwatan Wa 'Āthārāan Fī Al-'Arḍi Famā 'Aghnā `Anhum Mā Kānū Yaksibūna
AhmedAli	پس کیا انہوں نے ملک میں چل پھر کر نہیں دیکھا کہ جو لوگ ان سے پہلے ہو گزرے ہیں ان کا کیا انجام ہوا وہ لوگ ان سے زیادہ تھے اور قوت اور نشانوں میں (بھی) جو کہ زمین پر چھوڑ گئے ہیں بڑے ہوئے تھے پس ان کے نہ کام آیا جو کچھ وہ کاتے تھے
Jalandhry	کیا ان لوگوں نے زمین میں سیر نہیں کی تاکہ دیکھتے جو لوگ ان سے پہلے تھے ان کا انجام کیا ہوا۔ (حالانکہ) وہ ان سے کہیں زیادہ طاقتور اور زمین میں نشانات (بنانے) کے اعتبار سے بہت بڑھ کر تھے۔ تو جو کچھ وہ کرتے تھے وہ ان کے کچھ کام نہ آیا
YusufAli	Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: yet all that they accomplished was of no profit to them.
M.Khan	Have they not travelled through the earth and seen what was the end of those before them? They were more in number than them and mightier in strength, and in the traces (they have left behind them) in the land, yet all that they used to earn availed them not.
Pickthal	Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.
Shakir	Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

﴿83﴾

Their Messengers	رُسُلُهُمْ	Came to them	جَاءَتْهُمْ	Then when	فَلَمَّا
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The Holy Quran

The Forgiver

Sura # 40 – 85 Verses - Makkah

سورة غافر

With that	بِمَا	They were glad	فَرِحُوا	With clear proofs	بِالْبَيِّنَاتِ
Knowledge	الْعِلْمِ	Of	مِنْ	Which they had	عِنْدَهُمْ
That which	مَا	Them	بِهِمْ	And surrounded	وَحَاقَ
To mock	يَسْتَهْزِئُونَ	(with it)	بِهِ	They used to	كَانُوا

Translit	<i>Falammā Jā'at/hum Rusuluhum Bil-Bayyināti Farihū Bimā 'Indahum Mina Al-`Ilmi Wa Hāqa Bihim Mā Kānū Bihi Yastahzi'ūn</i>
AhmedAli	پس جب ان کے رسول ان کے پاس کھلی دلیلیں لائے تو وہ اپنے علم و دانش پر اترانے لگے اور جس پر وہ ہنسی کرتے تھے وہ ان پر الٹ پڑا
Jalandhry	اور جب ان کے پیغمبران کے پاس کھلی نشانیاں لے کر آئے تو جو علم (اپنے خیال میں) ان کے پاس تھا اس پر اترانے لگے اور جس چیز سے تمسخر کیا کرتے تھے اس نے ان کو آگھیرا
YusufAli	For when their messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in.
M.Khan	Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things): And that at which they used to mock, surrounded them (i.e. the punishment).
Pickthal	And when their messengers brought them clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them.
Shakir	Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَكَفَرْنَا بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾

Our punishment	بَأْسَنَا	They saw	رَأَوْا	So when	فَلَمَّا
In Allah	بِاللَّهِ	We believe	آمَنَّا	They said	قَالُوا
What	بِمَا	And we reject	وَكَفَرْنَا	Alne	وَخَدَهُ
Associate as partners	مُشْرِكِينَ	With Him	بِهِ	We used to	كُنَّا

Translit	<i>Falammā Ra'aw Ba'sanā Qālū 'Āmannā Billāhi Waḥdahu Wa Kafarnā Bimā Kunnā BihiMushrikīna</i>
AhmedAli	پھر جب انہوں نے ہمارا عذاب آتے دیکھا تو کہنے لگے کہ ہم اللہ پر ایمان لائے جو ایک ہے اور ہم نے ان چیزوں کا انکار کیا جنہیں ہم اس کا شریک ٹھہراتے تھے
Jalandhry	پھر جب انہوں نے ہمارا عذاب دیکھ لیا تو کہنے لگے کہ ہم خدا نے واحد پر ایمان لائے اور جس چیز کو اس کے ساتھ شریک بناتے تھے اس سے نا معتقد ہوئے
YusufAli	But when they saw Our punishment, they said: "We believe in Allah—the One Allah—and we reject the partners we used to join with Him."
M.Khan	So when they saw Our punishment, they said: "We believe in Allāh Alone and reject (all) that we used to associate with Him as (His) partners."
Pickthal	Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).
Shakir	But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.

فَلَمْ يَكُ يَنْفَعُهُمْ إِيْمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا ۚ سُنَّتَ اللّٰهُ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ ۚ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾

Avail them	يَنْفَعُهُمْ	Could	يَكُ	Then not	فَلَمْ
They saw	رَأَوْا	When	لَمَّا	Their faith	إِيْمَانُهُمْ
Of Allah	اللّٰهُ	(like) this has been the Way	سُنَّتَ	Our Punishment	بَأْسَنَا ۚ
In	فِي	Has been (established)	قَدْ خَلَتْ	Which	الَّتِي
There	هُنَالِكَ	And lots	وَخَسِرَ	(dealing with) His slaves	عِبَادِهِ ۚ
				The disbelievers	الْكَافِرُونَ

Translit	<i>Falam Yaku Yanfa`uhum 'Imānuhum Lammā Ra'aw Ba'sanā Sunnata Allāhi Allatī Qad Khalat Fī 'Ibādihi Wa Khasira Hunālika Al-Kāfirūna</i>
AhmedAli	پس انہیں ان کے ایمان نے نفع نہ دیا جب انہوں نے ہمارا عذاب دیکھ لیا یہ سنت الہی ہے جو اس کے بندوں میں گزری ہے اور اس وقت کافر خسارہ میں رہ گئے
Jalandhry	لیکن جب وہ ہمارا عذاب دیکھ چکے (اس وقت) ان کے ایمان نے ان کو کچھ بھی فائدہ نہ دیا۔ (یہ) خدا کی عادت (ہے) جو اس کے بندوں (کے بارے) میں چلی آتی ہے۔ اور وہاں کافر گھائے میں پڑ گئے
YusufAli	But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's way of dealing with His servants (from the most ancient times). And even thus did the rejecters of Allah perish (utterly)!
M.Khan	Then their Faith (in Islāmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allāh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).
Pickthal	But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined.
Shakir	But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.